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## PERIODICAL LITERATURE

CONDUCTED BY DR ALEXANDER F. CHAMBERLAIN

### GENERAL

**Anthropology** at the Glasgow (Sept. 11-18, 1901) meeting of the British Association for the Advancement of Science. (Man., London, 1901, 156-160.) Brief abstracts of papers and discussions.

**Azoulay** (L.) Photographie d'un cas d'hémimélie. (Bull. et Mém. Soc. d'Anth. de Paris, 1902, 5<sup>e</sup> s., III, 51.) Brief account of a case of hemimely taken by "snap-shot."

— Quelques déformations consonnantes chez un enfant apprenant l'anglais. (Ibid., 52-54.) Brief account of the sudden softening of certain consonants (*h* before the participial *-ed*), and adding *d* after terminal *-en*, in the speech of a French girl of 9 years who had been learning English for some time,—the peculiarity lasted only a month.

**Bastian** (A.) Zur noëtischen oder ethnischen Psychologie. (Ethnol. Notizbl., Berlin, 1901, II, 34-90.)

— Die Berührungs-punkte der physi-schen Psychologie mit der noëtischen, auf dem Bereiche der Ethnologie. (Ibid., III, 140-161.)

— Zur ethnischen Psychologie. (Ibid., 162-173.) In these three essays Dr Bastian discusses *more suo* the numerous topics connected with "ethnic psychology," the "elemental thoughts" in particular. For those interested in the problems of individual and racial psychology there is much to be gleaned from these pages.

**Bloch** (A.) Preuves ataviques de la trans-formation des races. (Bull. et Mém. Soc. d'Anth. de Paris, 1901, 5<sup>e</sup> s., II, 618-624.) Treats of "pigment spots," spots on the conjunctiva, lip-coloration, "the white line of the abdomen," coloration of external genital organs, etc., in the Japanese (Baelz) and other yellow peoples, with brief reference to

atavisms in the white races (change in course of few months of infants with brownish skin and dark hair to white skin and blond hair,—a phenomenon noted in the department of Vienne; dark coloration of the free edge of the eye-lids in certain Arabs). The "pigment-spot" is, according to Dr Bloch, "a sort of rudimentary organ, an atavistic stigma." The majority of races whose children have the "blue spots," are descended, he thinks, from "the Negritos, the oldest race of the Far East."

— De quelques travaux récents qui in-téressent l'anthropologie. (Ibid., 636-640.) Extracts from recent contributions to the proceedings of the Société de Biologie, with comments. The works no-ticed are Weiss "On the functional adaptation of the digestive organs," Gilbert and Herscher "On the diminu-tion of the coloration of blood serum." Also Carmichael and Mandoul's "Blue and green colorations of the skin of vertebrates," and Floresco's "Relation between the liver, the skin, and the hairs from the point of view of pig-ments and iron," papers presented to the Académie des Sciences.

**Bolton** (H. C.) The vintner's bush. (J. Amer. Folk-Lore, Boston, 1902, xv, 40-44.) Traces, with references to literature, this tavern-sign from the first century B.C. to the present day. The bush of the taverner, like the three balls of the pawnbroker, the barber-surgeon's poles and basins, etc., was a trade-emblem taking the place of the alphabetical sign-board in times before the existence of popular education.

**Bourneville** (Dr) et **Paul-Boncour** (G.) Considérations sur la morphologie crâ-nienne dans ses rapports avec les états pathologiques du cerveau. (Bull. et Mém. Soc. d'Anth. de Paris, 1902, 5<sup>e</sup> s., III, 35-49.) Treats, with 4 text-figures, of trigonocephaly, acrocephaly, hypertrophy of the frontal, atrophy of the frontal lobes in two cases of idiocy.

**Calhoun (A. R.)** Jacques de Morgan. (Rec. of Past, Washington, 1902, I, 156-159.) Brief biography (with picture) of the French Orientalist, since 1886 at work in western Asia.

**Chamberlain (A. F.)** Work and rest: Genius and stupidity. (Pop. Sci. Mo., N. Y., 1892, LX, 413-423.) From consideration of the life of animals, the child, woman, genius, criminal, savage, and the race in general, the author seeks to establish the theory that brief periods of work at the highest possible tension alternating with longer periods of rest or changed activity represent the best working conditions; that this is the normal phenomenon of work in so far as it is best and most genially productive and profitable racially and individually.

**Delisle (F.)** Les macrocéphales. (Bull. et Mém. Soc. d'Anthr. de Paris, 1902, v<sup>e</sup> s., III, 26-35.) After citing in translation the text of Hippocrates concerning the macrocephali of the Euxine, the author inquires into their disappearance historically and insists upon the importance of the discovery of graves with macrocephalic skulls in central and western Europe.

**Dewey (J.)** The interpretation of savage mind. (Psych. Rev., N. Y., 1902, IX, 217-230.) According to the author, "the psychical attitudes and traits of the savage are more than stages through which mind has passed, leaving them behind; they are outgrowths which have entered decisively into further evolution, and as such form an integral part of the framework of present mental organization." Dr. Dewey then proceeds to discuss the "hunting psychosis," pre-hunting, hunting, and post-hunting situations, etc. No purely hunting race has been dull, apathetic, stupid. Their art is dramatic and mimetic. All expressions of life are filled with the *motif* of the combat or hunting situation. The "hunting structural arrangement of mind" has not been destroyed or left behind, rather its constitutive psycho-physic factors have been set free, "so as to make them available and interesting in all kinds of objective and idealized pursuits,—the hunt for truth, beauty, virtue, wealth and social well-being, and even of heaven and of God."

**Forri (E.)** Le cinquième congrès internationale d'anthropologie criminelle. (Rev. Scientif., Paris, 1902, 4<sup>e</sup> s., XVII, 331-338.) Résumés proceedings of the International Congress of Criminal Anthropology, held at Amsterdam, Sept. 9-14, 1901, with brief account of previous Congresses. Perhaps the most remarkable paper read was that of Sutherland on the results of the deportation of criminals to Australia,—though originally peopled in large part by criminals, Australia has now a low criminality. This is a good example of the *symbiosis of crime*.

**Glénard (F.)** Le vêtement féminin et l'hygiène. (Ibid., 388-394, 425-434.) A plea for the corset on esthetic, hygienic, and medical grounds. The corset brings out the "undulating lines of woman's body." Corsets to guard the health and not injure the esthetic outlines can be made and used without harm. The essay is illustrated with 16 text-figures.

**Haddon (A. C.)** Totemism: Notes on two letters published in the *Times* of September 3d and 7th, 1901. (Man, London, 1901, 149-151.) Protests against the description by Hon. A. Herbert of certain stones found in the gravel beds of the Avon valley in South Hampshire, claimed by him to be artificially worked in the forms of suns, moons, reptiles, animals, mountains, parts of the body, etc., as "a new volume of *Totemism* suddenly placed in our hands." Professor Haddon justly refuses to speak of every animal cult as "totemism," and concludes that "whatever the stones may be, they can never be proved to be totems or representations of totems." He suggests that the term *totemism* might be "restricted to practices and beliefs which are undoubtedly similar to those of the Ojibwa cult." (See book review herein, p. 523.)

**Jäkel (V.)** Die Beziehung der linken Hand zum weiblichen Geschlecht und zur Magie. (Int. Cbl. f. Anthr., Stettin, 1902, VII, 1-6.) Discusses the relation of the left hand to the female sex and to magic, with references to literature. Evidence in point is adduced from the ancient Egyptians, African negroes, peoples of Siberia, gnostics, Semites, Basques, Polynesians, Teutons, etc. The idea of the left

**Jäkel—Continued.**

hand as a female symbol is widespread. Equally current seems to be the relation of the left hand to magic,—it is the "magic hand." The correlation with darkness, ill-luck, etc., is more common than that with sanctity.

**Keasbey** (L. M.) The differentiation of the human species. (Pop. Sci. Mo., N. Y., 1902, LX, 448-457.) Of the single human species the author considers that there is a fourfold ethnic division corresponding to geographical areas more or less defined. These are: Negro, product of tropical forests; Mongolians, of temperate plains; whites, a derived race (Negro-Mongolian), otherwise the result of their peculiar surroundings; American Indians, derived partly from Arctic Europe and (more) from Arctic Asia, and developed in the environment of the New World *cul-de-sac*. The species in general "was differentiated from the other anthropoids within Indo-Malaysia, where the climate was moist and warm and the surface of the ground covered with a tropical forest growth." Dr Keasbey thinks that "it is natural, therefore, that the blacks should conserve the conspicuous characters of the ape-like ancestor and resemble the human prototype more closely than any other people."

**Kobel** (O.) Ethnographische Voraussetzungen der Welt-Pädagogik. (Ztschr. f. Philos. u. Pädag., Langensalza, 1902, IX, 34-43.) The author holds that "every people is largely a product of its country." Religious peoples like the Hebrews give their education a religious cast. The Italians are artistic, the English prosaic. Poor people can have but a brief school-life. Thinly peopled countries have not a many-branched system like that of densely populated lands. Agricultural countries develop the public country school. Trade fashions some school systems. International centers or depots have their systems modified by the existence of international intercourse. This paper is hardly what its title would lead one to expect.

**Lasch** (R.) Ueber Vehrmehrungstendenz bei den Naturvölkern und ihre Gegenwirkungen. (Ztschr. f. Socialw., Berlin, 1902, V, 82-95, 162-169, 345-352.) A general discussion, with bibliographical references, of the "tendency

to increase beyond the means of subsistence" among primitive peoples. The Australians, Eskimo and other Hyperboreans, Amerinds of both continents, the lower agriculturist tribes (New Guineans, and other Papuans and Melanesians, Polynesians, Malays, African peoples), etc., are considered. The chief conclusions arrived at are: (1) Among primitive peoples the population does not tend to increase beyond the means of subsistence. (2) The absence of this "tendency" is due to the fact that the potential augmentability is reduced by physiological and biological factors and adapted to the sphere of subsistence. (3) Artificial means of restraint in use lead to a misrelation between population and means of subsistence, the last increasing over the first.

**Mac Ritchie** (D.) Hints of evolution in tradition. (Rep. Brit. Assoc., Lond., 1901, LXXI, 806-807.) The author considers that "the various European nations still retain a confused memory of intercourse with races that were anthropoid rather than human." The proofs of it lie in the character of the "half-men" of Welsh tradition, the trolls and risés of Scandinavia (also "half-trolls," etc.), the *fenodyree* and *glashtyn* of Manx folklore, the elves, fairies, brownies, goblins, and the like of the British isles, the *Kobold* of Germany, and the "dwarfs," "giants" of many lands, who so often possess anthropoid physical qualities and infra-human intelligence. This paper has been amplified and printed in pamphlet form (10 pp.).

**Myres** (J. L.) Note on the use of the words "glaze" and "varnish" in the description of painted pottery. (Man, London, 1901, 98-99.) Author advises confining use of term *glaze* to vitreous, and *varnish* to gummy and resinous pigments. Discusses also the *slip* of Cypriote vases, *smear*, *stain*, etc.

**Newell** (W. W.) Fairy lore and primitive religion. (Intern. Mo., Burlington, Vt., 1902, V, 316-337.) Discusses "the illuminating history" contained in *fairy*, *fay*, *fata*, etc. Treats of the "fating" of the child, christening, birth-ceremonies, name-day, fays at nurses, fays at birth and death, fates, fairies as dwarfs, destinies (female), swan-maidens, etc., animism. Among

## Newell—Continued.

the conclusions arrived at are: The fundamental ideality of spirits of every sort. Modern man's fancy is restrained by the voice of understanding. The fays correspond to the innumerable Roman genii. Many are the survival of ancient divine powers. The ends of early religion were practical.

— The legend of the holy grail. VII. (J. Amer. Folk-Lore, Boston, 1902, xv, 54-55.) Brief notes on the grail and Glastonbury, recent literature, etc.

**Peet** (S. D.) Stone circles in Europe and America. (Amer. Antiq., Chicago, 1901, xxiii, 371-378.) General illustrated discussion. Treats of Stonehenge, Avebury, Portsmouth (Ohio), etc.

— The common things of the pre-historic age. (Ibid., 395-410.) Treats, with 9 text-figures, of boats, roads, bridges, and canals, in ancient America chiefly.

**Piette** (E.) Les causes des grandes extensions glaciaires. (Bull. et Mém. Soc. d'Anth. de Paris, 1902, ve s., iii, 88-96.) The author agrees with de Lapparent in finding the reason of the great glacial extensions in the depression of the large extent of land formerly uniting Europe and North America,—a cause local to the North Atlantic region. Mr Piette also discusses the nomenclature of the prehistoric periods, explains certain terms which he proposes to adopt, and demits others.

**Rapport sur le concours du prix Bertillon, 1901.** (Ibid., ve s., II., 666-705.) Critical résumés of works submitted for the Bertillon prize: Cauderlier's *Les lois de la population et leur application à la Belgique*, by G. Hervé (pages 668-684); Macquart's *La diminution du taux de la natalité, la "dépopulation française" et les lois de la population*, by G. Hervé (685-693); Ripley's *The Races of Europe* by Y. Guyot (694-705). The prize was divided *ex aequo* between Messrs Cauderlier and Ripley, and M. Macquart received very honorable mention with a medal.

**Rapport sur le concours du prix Godard, 1901.** (Ibid., 705-708.) The works entered for the Godard prize were Faivre's *Étude médico-légale et sociolo-*

*gique de la criminalité*, Titchener's *Experimental Psychology*, Volkov's *Variations squelettiques du pied chez les primates et les races humaines*. The prize was awarded to the last, of which a critical résumé by M. Anthony is given. Dr Titchener was decreed a medal.

**Regnault** (F.) Rôle des muscles dans la morphogénie osseuse. (Ibid., 614-618.) After discussing the views of Papillault that the hollowing of bones by muscles is due to the struggle between the muscular and osseous tissues in which the latter has the worst of it, the author treats of the mechanism of osseous projections and depressions. M. Regnault holds that the osseous modifications are due to permanent action of muscles and not to temporary contractions or tensions produced in movements.

**Risley** (H. H.) On an improved method of measuring the vertical proportions of the head. (Man, London, 1901, 181-183.) Describes, with text-figure, apparatus now in use in the anthropometric work of the census of India. A T-square is used in combination with the height-measure, to which are affixed a clamp and a horizontal bar.

**Russell** (F.) Know, then, thyself. (J. Am. Folk-Lore, Boston, 1902, xv, 1-13.) Address of President of American Folk-Lore Society, 1902. Argues for the cultivation of anthropological science, as a sense-trainer, thought-stimulator, ameliorator of racial prejudices, checker of ultra-self-complacency, corrective of undue specialization, etc. Its value for the student of religion, the diplomat, the law-maker, and the jurist is shown. The argument is illustrated by incidents from the writer's own experience. Old Peter, his Assiniboine guide, taught him, Dr Russell asserts, "as much about observing as any college professor."

**Schmeltz** (J. D. E.) Verslag over een bezoek aan de Wereldtentoonstelling te Parijs in October en November 1900. (Rijks Ethn. Mus. te Leiden, 1901, 46-53.) Brief account of visit to Paris Exposition of 1900, with comments on the exhibits from various countries.

**Schoetensack** (O.) Ueber die Bedeutung der "Hocker" — Bestattung. (Verh. d. Berl. Ges. f. Anthr., 1901,

## Schoetensack—Continued.

522-527.) The author considers that the neolithic people of Europe, certain Australian tribes and others, who buried their dead in the knee-elbow position, were led so to do by the fear of their return and their desire to prevent it by hampering the corpse in possible movements. Other related customs are referred to. The skeleton of Remedello, figured in the text, shows the "Hocker" burial in exaggerated form.

**Steinmetz** (S. R.) *Der erbliche Rassen und Volkscharakter.* (Vierteljhrss. f. Wiss. Philos., Leipzig, 1902, xxvi, 77-126.) Interesting and valuable discussion of the hereditary characters of races and peoples, with critiques of the chief recent literature and abundant bibliographical references. The works of Lapouge and Houston Chamberlain are given special attention. The topics treated are: The theoretical and practical significance and pressing nature of the problem. Its right comprehension. The possibility of hereditary race-characters. The biological-psychological aspect. The intellectual *Anlage* of primitive peoples. The race-characters of Semites and Teutons. *Homo Europaeus* vs. *Homo Alpinus*. Characters of peoples within the same race. In the matter of "racial heredity," the author thinks, more research and less dogmatism is necessary. The Teutons are now the "strenuous," energetic race of the world, yet, according to Tacitus, they gambled, drank, and idled, or fought and hunted. Houston Chamberlain's and Lapouge's estimates of Semitic character cancel each other. The uncivilized (unprogressive) peoples of Aryan stock in Asia cannot be left out of account. Dr Steinmetz holds that no original differences exist between the European and the so-called "lower races." Favorable variations and selections, environments, etc., have given the former more eugenic individuals, families, groups, than the latter possess. Lapouge's "servility of the brachycephalic peoples" and Horatio Hale's idea that a "Basque" element inculcated a love of freedom into the Aryans are wide apart. The contrast of the *Homo Europaeus* and the *Homo Alpinus* has been exaggerated. The essential difference between *race* (Rasse) and *people* (Volk) is that the latter have been for only a short time, relatively (as modern America) under

the influence of the differentiating factors. The attempts to fixate unique characters of race have failed.

**Stratz** (C. H.) *Ueber die Anwendung des von G. Fritsch veröffentlichten Messungs-Schema in der Anthropologie.* (Verh. d. Berl. Ges. f. Anthr., 1902, 36-38.) The author considers the Fritsch canon valuable for race discrimination, but not to be made exclusive. A series of 600 measurements indicates that the canon holds for normal individuals of the Mediterranean race,—the Negroes are over, the Mongols under long in the extremities. In the discussion Dr Fritsch considered briefly Stratz's protomorphic, archimorphic, and metamorphic races. Both Drs Stratz and Fritsch disagree with von Luschan's theory as to "mixed" races.

**Strauch** (C.) *Abnorme Behaerung beim Weibe.* (Ibid., 534-537.) Describes, with figure in text, a case of abnormal hairiness (about the breasts and on the abdomen) in a woman, with reference to like phenomena in both sexes. Hairiness of the breasts is rare in women. The subject in question was somatically somewhat masculine and committed suicide by throttling herself, the first case of the sort in Berlin for 17 years.

**Super** (C. W.) *Ethical progress through experience.* (Amer. Antq., Chicago, 1901, xxiii, 384-393.) General argument from "the facts of history" to the conclusion that "progress to be continuous and uninterrupted must be based on the ethical principles, on the recognition of the rights of man, not of a class, and on a willingness to profit by the experience of the race." Experience in its widest extent is the postulate for development.

**Symington** (J.) *On the temporary fissures of the human cerebral hemispheres, with observations on the development of the hippocampal fissure and hippocampal formation.* (Man, London, 1901, 151.) Brief abstract of paper concerned with Hochstetter's recent views. The rudimentary gray and white matter existing on the dorsal aspect on the adult human *corpus callosum* is held to be "the remains of a hippocampal formation."

**Thomas** (N. W.) *Suggestions for an international bibliography of anthropology.* (Man, London, 1901, 129-130.)

## Thomas—Continued.

133.) General outline of scheme, with example of titles. Mr Thomas thinks that "the scheme propounded by Dr Brinton will probably be found in practice to have the balance of convenience on its side."

**Verneau (V.)** Discours du Président pour 1902. (Bull. et Mém. Soc. d'Anthr. de Paris, 1902, 5<sup>e</sup> s., III, 13-20.) Contains an account of the status of anthropology in the various European Universities.

— Discours aux obsèques de Mme Clémence Royer. (Ibid., 75-78.) Sketch of life and works of Mme Clémence Royer, honorary member of the Society since 1887.

**Wake (C. S.)** Language as a test of race. (Amer. Antiq., Chicago, 1901, XXIII, 379-384.) Résumé and criticism of Horatio Hale's article on this subject in the *Transactions of the Royal Society of Canada for 1891*. Mr Wake holds that "so far from language being the true basis of anthropology, it is not even a sure test of the affinities of race."

## EUROPE

**Almgren (O.)** Nyare undersökningar af Danmarks "kjökkenmöddingar." (Ymer, Stockholm, 1902, XXII, 56-64.) Résumé of recent investigations of the kitchen-middens of Denmark, based upon *Affaldsdynger fra Stenålderen i Danmark undersøgte for Nationalmuseet* (Kjøbenhavn, 1900), embodying the results of investigations by Madsen, Müller, Neergaard, Petersen, Rostrup, Steenstrup, and Winge, carried on in 1893-1898. Of the 8 shell-heaps examined 5 belong to the older and 3 to the later Stone age. Botanical, zoölogical, archeological data are briefly referred to. The oak is the most commonly represented in the charred remains. Of the hunting fauna 10 species are now extinct in Denmark.

**Andersson (G.)** En stenålders-boplats på Hven. (Ibid., 96-98.) Brief description of a "station" of the Stone age on the island of Hven, investigated in 1899. The fragments of flint and pottery found indicate the first part of the later Stone age.

**Baudoin (M.)** La photographie stéréoscopique des mégalithes. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, 5<sup>e</sup> s., II, 592-602.) Treats, with 4 text-figures, of the advantages of stereoscopic photography of megalithic monuments, etc., and the modus operandi by which the views of various megaliths were obtained.

**Bosanquet (R. C.)** Report on excavations at Præsos in eastern Crete, (Man, London, 1901, 187-189.) Account of excavations in the spring of 1901. Præsos, the ancient capital of the aboriginal Eteocretans, is barren of Mycæan remains, though such occur close to the city.

**Boule (M.)** Les gravures et peintures sur les parois des cavernes. (L'Anthropologie, Paris, 1901, XII, 671-677.) Résumés, with 7 text-figures, of discoveries of Capitan and Breuil, Rivière, etc., of pictographs of the paleolithic period in the caves of La Mouthe, Combarelles, etc. See *American Anthropologist*, 1902, IV, 330.

**Brunšmid (J.)** Arheološke bilješke iz Dalmacije i Panonije, IV. (Vjesnik Hrvat. Arheol. Društva, Zagreb, 1901, N. S. V, 87-168.) The fourth section, with 72 text-figures, of "Archeological Notes on Dalmatia and Pannonia." Roman inscriptions, remains of buildings, vessels of stone, bronze, clay, etc., tile-stamps, clay-lamps, celts, statues, glass objects, mirrors, fibulæ, rings of silver, needles, iron objects, plates of bronze, altars, monuments, rock-sculptures, etc., are described. Among the more interesting objects are a portrait-head of Augustus, the *pisani kamen* ("inscribed stone") and the rock-reliefs with Mithraitic subjects, the rock-altar to Jupiter at Vital, etc.

— Groblje bronsanoga doba na Klaćenici kod Jablanca (kotar Senj). Provjet mjesata Jablanca. (Ibid., 53-62.) Brief account of the Bronze-age cemetery on the Klaćenica, near Jablanica, with sketch of the history of Jablanica. The neolithic "station" of Jablanica is of considerable importance. See *American Anthropologist*, 1902, IV, 330. The paper is illustrated with 1 plate (figuring fibulæ, etc.,) and 1 text-figure.

## Brunšmid—Continued.

— Predmeti halštatskoga doba iz grobova u Vranića gromili u Širokoj Kuli. (Ibid., 63-72.) Describes, with 2 plates and 2 text-figures, objects of the Hallstatt period (fibulæ and other ornaments chiefly) from graves in Siroka Kula, district of Gospić.

— Hrvatske razvaline. (Ibid., 44-52.) Treats, with 5 text-figures, of three ruined churches in the Croatian districts of Otočac and Gospić, and of ornaments from the old Croatian cemetery of St Mark at Otočac.

— Nekliko naša novaca u Hrvatskoj i Slavoniji, XII-XV. (Ibid., 235-243.) Brief account of finds of coins of the third century in Croatia and Slavonia. Continued from previous numbers.

— Nov ulomak grčkoga napisa iz Lumbardu na otoku Korčuli. (Ibid., 19-20.) Treats, with 1 text-figure, of a new fragment of the Greek inscription from Lumbarda, in the island of Curzola.

— Stari utezi u narodnom muzeju u Zagrebu. (Ibid., 244-245.) Brief account, with 2 text-figures, of ancient bronze weights from Mitrovica and Salvona in the Agram Museum.

— *i Jevremović* (L.) Stari napis iz okoline Požarevca u Srbiji. (Ibid., 1-18.) Treats of Roman inscriptions in the neighborhood of Požarevac, Servia.

**Bryce** (T. H.) Prehistoric man in the island of Arran. (Rep. Brit. Assoc., Lond., 1901, LXXI, 795-797.) Gives list of cairns and contents. Brief notes on stone and bronze implements, ornaments, pottery, human bones (crania are dolichocephalic). The culture is neolithic.

**Celestin** (V.) Rimski svjetiljke iz Osijeka. (Ibid., 21-43.) Treats, with 20 text-figures, of Roman lamps of clay and bronze from Essek, the inscriptions, markings, etc.

**Coffey** (G.) Irish copper celts. (J. Anthr. Inst., Lond., 1901, XXXI, 265-279.) Treats, with 14 plates, of the chemical composition, types, distribution, etc., of copper celts in Ireland. The author concludes that these objects "represent a period in which copper was in general use throughout Ireland,

before bronze was known." In the discussion, Mr Balfour also expressed his "belief in the existence of a definite Copper age in Europe, bridging over the gap separating the Neolithic and the Bronze ages." Copper celts appear to be very rare in England. The oldest forms of copper celts "closely resemble the stone celt forms found in Ireland." The copper celts are without ornamentation, nor is there any trace of a stopperidge. The analyses made "agree substantially among themselves and with those of copper celts from other parts of Europe." The small percentage of tin found came probably with the copper.

**Courty** (G.) Petits grès taillés en biseau. (Bull. et Mém. Soc. d'Anth. de Paris, 1901, ve s. II, 716.) Brief account, with text-figure, of bevel-shaped fragments of sandstone (probably used to mark rocks, etc.), from Fontainebleau near the "station" of Lardy (Orléans). The author thinks they were used by primitive man.

— Sur un gros coup de poing chelléen. (Ibid., 1902, ve s. III, 50-51.) Brief note, with text-figure, of a remarkably large Chellean "coup de poing" from the department of Seine-et-Oise.

**Cunningham** (J. H.) Excavations at Ardoch. (Rep. Brit. Assoc., London, 1901, LXXI, 790-791.) Notes of investigations at the Roman station of Ardoch, Perthshire.

**De Cock** (A.) Spreekwoorden en zegswijzen, afkomstig van oude gebruiken. (Volkskunde, Gent, 1901-1902, XIV, 19-24, 72-78, 102-108, 149-157, 190-198.) Nos. 392-437 of proverbs and sayings originating in old customs. The subjects concerned here are the weaving trade, professions, etc. Explanatory notes and bibliographical references are given for each item. The terms *bastard*, *bankaard*, *Bankkind*, *enfant de la balle* = "illegitimate child" are worth noting (p. 193). The teacher is satirized in the proverb "a hundred teachers, ninety-nine fools" (p. 106). In pages 76-77 are given several references to "drinking tobacco."

— Het liedje van de drie tamboers. (Ibid., 31-35, 78.) Two versions (with music) of the song of the "Three Drummers." This Flemish folksong ap-

## De Cock—Continued.

pears in a military songbook issued to the army in 1901. It is almost identical with the Breton folksong "Les trois tambours."

— Taalvervorming in den kindermond. (Ibid., 89-100.) Treats of the transformations and deformations of words and phrases in the rhymes and verses used by Flemish children. Many interesting examples are given. The subject has been discussed with more detail in A. De Cock and I. Teirlinck's forthcoming work *Kinderspel en Kinderlust in Zuid-Nederland*, which was crowned by the Royal Flemish Academy in 1901.

— Allerheiligen — Allerzielen. (Ibid., 133-143, 173-181.) General discussion, with numerous bibliographical references, of the festival of "All Saints," "All Souls," and its cognates past and present. Among other things "angel cakes," "soul cakes," the "soul wagon," etc., are referred to.

— Het liedje van den uil. (Ibid., 158-161.) Two new versions (with music) of the Flemish folksong, "The owl that on the pear-tree sat."

— Sagen betreffende de stalkaars. (Ibid., 161-162.) Three brief Flemish legends about the will-o'-the-wisp.

**Evans** (A. J.) The neolithic settlement at Knossos and its place in the history of early Aegean culture. (Man, London, 1901, 184-186.) Brief account, with 14 text-figures, of an early and very extensive neolithic settlement on the hill of Kephala, where an abundance of pottery, stone implements (including over 300 celts), and many small human images of clay and marble (prototypes of subsequent Metal-age stone images), etc., were found. These images, Dr Evans thinks, were ultimately derived "through intermediate types, from clay figures of a Babylonian mother-goddess." This neolithic settlement was the first of the kind explored in the Greek world, and is consequently of great interest. The lowest limits of the settlement cannot be later than 3000 B.C., the higher limit is very much more remote. See also *Rep. Brit. Assoc.*, Lond., 1901, LXXI, 792-793.

— "The oldest civilization of Greece." (Ibid., 173-175.) Criticism of the position of Mr H. R. Hall, au-

thor of the *Oldest Civilization in Greece*, and of a reviewer of the work in a previous number of *Man*. Mr Evans holds that he has "stripped the last rags of the theory that brought down Mycenæan civilization in Cyprus to the eighth or even the seventh century, B.C."

**Fouju** (G.) Fouilles au dolmen de Ménouville. (Bull. et Mém. Soc. d'Anthr. de Paris, 1902, 5<sup>e</sup> s., III, 54-57.) Account of investigations at the covered-passage dolmen of Ménouville in 1901. A number of fragments of human skulls and other bones were discovered, some flints, etc. See Manouvrier (L.).

— Instruments paléolithiques et néolithiques en roche meulière. (Ibid., 62-63.) Brief note on a "coup de poing" from Marais, and some millstone axes from Seine-et-Oise, etc.

**Fourdrignier** (E.) Rapport sur le Congrès de Tongres. (Ibid., 5<sup>e</sup> s., II, 713-716.) Résumé of the proceedings of the Congress of the Archeological and Historical Federation of Belgium held at Tongres, in August, 1901. About Tongres pre-Roman and Roman antiquities abound,—it was the country of the Aduatuci and Ebuones, redoubtable adversaries of Cæsar.

**Galton** (F.) The possible improvement of the human breed under the existing conditions of law and sentiment. (Man, London, 1901, 161-164.) Abstract of Huxley Memorial Lecture, with "standard scheme of descent." See *American Anthropologist*, 1902, N. S., IV, 310.

**Giraux** (L.) Pointes de flèche de Grossa, Corse. (Bull. et Mém. Soc. d'Anthr. de Paris, 1902, 5<sup>e</sup> s., III, 80-82.) Brief description of a series of 73 arrowheads of all possible forms from Grossa in Corsica. The specimens are of jasper, flint, and obsidian, the last imported from Sardinia (?).

**Hervé** (G.) Crâne macrocéphale de Saint-Prex et photographies des sépultures préhistoriques de Chamblandes. (Ibid., 1901, 5<sup>e</sup> s., II, 583-587.) Brief account of cast of a deformed skull from a Helveto-Burgundian grave at Saint-Prex and of photographs of the neolithic graves of Chamblandes, presented to the Society by Dr Schenck. The discussion of this paper turned to the subject of skull-deformation.

**Hogarth (D. G.)** Explorations at Zakro in eastern Crete. (Man, London, 1901, 186-187.) The earliest settlement revealed many broken vases of stone and clay whose Kamáres type is more closely related to the Mycenaean than had been suspected. The absence of neolithic antecedents suggests colonial or foreign origin. The later settlements yielded pottery from the acme of the Mycenaean period till its close and many other interesting remains, including "a hoard of 500 clay impressions of lost signet gems," consisting of 150 different types and affording "a priceless record of Mycenaean glyptic art and religious symbolism." Two tablets in the linear "Cretan" script were also discovered. It may be that "the aboriginal civilization of East Crete was independent of both the Kamáres and Mycenaean civilization." See also *Rep. Brit. Assoc.*, Lond., 1901, LXXI, 793-794.

**Jelić (L.)** Spomenici grada Nina. (Vjesnik Hrvatsk. Arheol. Društva, Zagreb, 1901, n. s., v, 184-192.) Treats, with 5 text-figures, of the antiquities of the town of Nin (Nona) in Dalmatia. Medieval walls, Roman gate, Cloister of St Maria are discussed. Continued from last volume.

**Klaic (V.)** Rimski zid od Rijeke do Prezida. (Ibid., 169-176.) Brief account of the Roman wall from Rijeka (Fiume) to Prezid.

**Laszowski (E.)** Prilog k hrvatskoc-sfragistici. (Ibid., 73-86.) Brief account, with 17 text-figures, of the seals of Croatian towns. Continued from Vol. 1.

**Laville (A.)** Disque et lame en forme de grattoir magdalénien. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v<sup>e</sup> s., II, 587-588.) Brief note, with 2 text-figures, of a flint disk and a scraper of Magdalenian type from Corbicules.

**Layard (Nina)** Notes on a human skull found in peat in the bed of the river Orwell, Ipswich. (Rep. Brit. Assoc., Lond., 1901, LXXI, 789.) Skull found in January, 1901, at a depth of about four feet. Index 74.5; capacity 1,570 cc. See also *Man*, London, 1901, 151.

**Lönborg (S.)** Finnmarkerna i mellersta Skandinavien. (Ymer, Stockholm,

1902, XXII, 65-90.) General account, with map, of the Finnish districts of central Scandinavia. The Finnish immigration into this region began in the fourteenth century.

**Manouvrier (L.)** Trépanation crânienne préhistorique post-mortem. (Bull. et Mém. Soc. d'Anthr. de Paris, 1902, v<sup>e</sup> s., III, 57-59.) Brief description of a case of trepanning in a fragment of skull from the dolmen of Ménouville. See *Fouju* (G.).

**Mielke (R.)** Ueber den Gehrener "Opferheerd." (Verh. d. Berl. Ges. f. Anthr., 1902, 38-46.) Treats, with 10 text-figures, of the so-called "Opferheerd," an elevation at Gehren near Luckau, supposedly used for sacrificial purposes. The excavations revealed the fact that the "place of sacrifice" is merely a boundary mark, with an old rampart. The remains found (fragments of pottery chiefly) indicate two cultures, late Slavonic and medieval.

**Murisier (E.)** La psychologie du peuple anglais et l'éthologie politique. (Arch. d. Psych. d. l. Suisse Rom., Genève, 1902, I, 261-277.) Critical review of Boutmy's recent book. Professor Murisier expresses the opinion that "a monograph on *cant* would reveal to us, better perhaps than a larger and apparently more complete study, the character of the English people; while a monograph on the *sense of the ridiculous* would constitute the best psychology of the French people."

**Myres (J. L.)** Note on Mycenaean chronology. (Man, London, 1901, 175-176.) Declines to agree to the statement that "Mycenaean remains in Cyprus last down to the eighth century B.C. (possibly later.)"

**Ostermann (S.)** Paleolitički čovjek i njegovi suvremenici iz diluvija u Krapini u Hrvatskoj. II. (Vjesnik Hrvatsk. Arheol. Društva, Zagreb, 1901, n. s., v, 246-247.) Second part of a brief sketch of paleolithic man and his contemporaries of the diluvium at Krapina, Croatia. Human and animal remains are considered.

**Purić (J.)** Prehistorijske naselbine iz okolice Erduta. (Ibid., 177-183.) Brief account, with 4 figures, of prehistoric settlements about Erdut and the finds there.

**Reinach (S.)** Les fouilles de Phæstos en Crète. (L'Anthropologie, Paris, 1901, XII, 678-684.) Résumés, with 4 text-figures, the recent investigations of Halbherr and Pernier at Phæstos in Crete, 1900-1901. The palace is treated of in particular. Beneath the palace lie the remains of a neolithic "station."

**Report on the excavations at Arbor Low, August, 1901.** (Rep. Brit. Assoc., London, 1901, LXXI, 427-440.) General account of excavations at the stone circle of Arbor Low, Derbyshire, by H. S. Gray; notes on the stone implements by H. Balfour; on the human skeleton by J. G. Young. The stone implements were few and of well-known neolithic forms. The skeleton is probably due to a later interment and is not neolithic.

**Richardson (R. B.)** A series of colossal statues at Corinth. (Amer. J. Archæol., Norwood, Mass., 1902, VI, 7-22.) Brief account, with 6 plates and 10 text-figures, of "a series of colossal statues of Parian marble just inside the Agora, a little southwest of the west buttress of the Propylæa." The remains in question are Roman of about the second century and represent some triumph over the "barbarians."

**Richet (C.)** L'état stationnaire de la population de la France est-il un danger? (Rev. Scientif., Paris, 1902, 4<sup>e</sup> s., XVII, 257-262.) A reply to the article of M. Le Bon in the *Revue Bleue*. According to M. Richet, Le Bon's arguments that more equal distribution of taxation avails nothing, that other countries of Europe have a decreasing natality, that a country small in population may still be great, that peoples can become great by agriculture, etc., are all false or fallacious. The state, the author thinks, has a right, by wise laws, to defend itself against the abdication of the individual.

— Les démoniaques d'après les représentations populaires. (Ibid., 359-368.) This general discussion of "demoniacs in popular art," which is illustrated by 14 text-figures, is extracted from the author's forthcoming volume, *L'Art et la Médecine*.

**Rivière (E.)** Deuxième note sur la lampe en grès de la Grotte de la Mouthe, Dordogne. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, 5<sup>e</sup> s., II,

624-625.) Gives the results of the chemical examination by M. Bertholon of the residue of combustion in the stone lamp from the grotto of La Mouthe, in Dordogne. See *American Anthropologist*, 1902, IV, 158.

**Ross (T.)** Excavations at the Roman camp at Inchthill in Perthshire. (Rep. Brit. Assoc., Lond., 1901, LXXI, 791.) Usual finds reported,—pottery, bricks, tiles, etc.

**Schmidt (H.)** Ueber alt-Europäische Gefäß-Ornamentik. (Verh. d. Berl. Ges. f. Anthr., 1901, 441.) Brief abstract. The author holds that the geometric decoration of pottery developed in Europe. There are two great parallel decoration-regions, the old Aegean and the neolithic of northern Europe. Both are transferences of ornamentation of the human body to clay vessels. The Trojans, he thinks, were of European origin, as their pottery-ornamentation indicates. See also page 538.

**Schmit (E.)** Un cimetière gaulois découvert à Châlons-sur-Marne par M. René Lemoine. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, 5<sup>e</sup> s., II, 718-723.) Brief account of the investigation of 16 graves in a Gaulish cemetery at Châlons-sur-Maine by M.M. Lemoine and Schmit in 1901, and of the objects there discovered, human remains, etc.

**Soteriades (G.)** The Greek excavations at Thermos. (Rec. of Past, Washington, 1902, I, 173-181.) Brief account, with 2 plates (4 figs.) and 6 text-figures, of the excavations carried on in 1897 by the author (on behalf of the Greek Archeological Society) at Thermos, "the political and religious center" of the Aeolian League, which flourished in the third and early part of the second century, B.C., and the remains there discovered. These were chiefly: A long portico with Doric columns with remains of buildings and statues in front (3<sup>d</sup> century, B.C.); two temples,—of which the larger, as the other remains suggest, was rebuilt about 200 B.C. Many interesting terra-cottas, roof-tiles (with archaic heads), etc., were also found; likewise a fragment of a metope, and some inscriptions, bronze objects, bits of geometric vases. The careful examination of the temple-site revealed the fact that an altar first existed, then

## Soteriades—Continued.

temples of the eighth and the sixth century, and lastly the inferiorly rebuilt temple of the second century. Evidences of Aetolian buildings at Thermos in the seventh or eighth centuries also occur. These excavations, according to the author, prove the truth of many statements of Polybius, etc.

**Sumner (W. G.)** Suicidal fanaticism in Russia. (Pop. Sci. Mo., N. Y., 1902, LX, 442-447.) Based on Sigorski's account of the suicide epidemic in the farmsteads of Tirnova, in the Dniester valley, published in 1897. The religious element in this epidemic by which 25 persons lost their lives in 1896 has been overestimated.

**Thieullen (A.)** Silex bijoux diluviens. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, 5<sup>e</sup> s., II, 603-608.) Brief account, with 4 text-figures, of what the author terms "jewels" and fetishes of flint from the diluvium, with reply to criticisms of his previous paper.

**Tocher (J. F.) and Gray (J.)** The frequency and pigmentation value of surnames of school-children in East Aberdeenshire. (Man, London, 1901, 153-154.) Résumés the results of the study of the surnames and pigmentation of 14,561 children,—practically all of East Aberdeenshire. The pigmentation of Highland surnames (63 representing 13 to 14 % of the population) "corresponds closely with the pigmentation in their districts of origin." The darkest pigmented surnames are found in the fishing-communities, suggesting a Belgian origin. The authors find "a wide variability in the pigmentation of different surnames," which seems to indicate that "septs or clans, as represented by surnames, tend to retain distinct physical characteristics." The calculation of the Highland element according to pigmentation-surnames agrees with the estimate from anthropometric data (14 %). Of all the surnames noted (751 in number) *Milne*, counting 267, was the most frequent. One-half of the surnames belong to 950 persons and one-half of the population has only 12½ % of them. See also *Rep. Brit. Assoc.*, Lond., 1901, LXXI, 799.

**Vauville (O.)** Silex néolithiques. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, 5<sup>e</sup> s., II, 713.) Brief note concerning

76 neolithic flints from Montfort-l'Amury (Seine-et-Oise) presented to the Society.

**Verneau (R.)** Les récentes découvertes de S. A. S. le Prince de Monaco aux Baoussé-Roussé. Un nouveau type humain fossile. (C. R. Acad. d. Sci., Paris, 1902, CXXXIV, 925-927.) Brief account of the important find of human remains in the famous caves of Baoussé-Roussé, near Mentone, in the part known as the *Grotte des Enfants* (in 1874-5 two skeletons of children were discovered there). At a depth of 1.90 m. an entire human skeleton was found and two others at 7.65-7.75 m. The implements found were of the Mousterian type. Of the last two skeletons one is that of an old woman, the other that of a young man (nearly adult). The stature is 1.57 m. and 1.55 m. respectively, the cephalic index 68.58 and 69.27. The head is disharmonic, with broad face. In this, as well as in the low and large orbits, the two skulls resemble the Cro-Magnon type. The most remarkable feature, however, is "the very negroid character of the lower part of the face, and of the nose." There exists also an enormous sub-nasal prognathism. The upper limbs are also largely developed. The author proposes to style "type de Grimaldi" this new variety of man in southern Europe, the discovery of which "proves among our ancestors we must include individuals of a negroid type."

**Volkov (T.)** Nouvelle découverte de représentations figurées des Scythes. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, 5<sup>e</sup> s., II, 717-718.) Brief account of a gold plate with *repoussé* figures of divers Scythian scenes, found by M. Henzey in a *kurgan* at Babykha (Kiev). One is a boudoir, another a sacrificial scene. M. Volkov considers this a remarkable find.

**Voss (A.)** Die Briquetage-Gebiet im Seillethal in Lothringen und ähnliche Funde in der Umgegend von Halle a. S. und im Saalethal. (Verh. d. Berl. Ges. f. Anthr., 1901, 538-544.) General account of the "brick" finds (large masses of burned clay of diverse form, some prismatic, others cylindrical) from the valleys of the Séille and Saale. Opinions as to the use of these "bricks" are wide apart,—foundations for build-

Voss—*Continued.*

ings, blocks (when heated) for crystallizing salt from water, etc., but experiment has shown that the second was probably the real use.

— Weihnachts-Gebräuche in Böhmen und Nachbarschaft. (Ibid., 544.) Brief note on the puppet-figures of Nicolo (St Nicholas) and his adjutant "Krampus," used in Christmas festivities in Bohemia, etc.

**Wiklund** (K. B.) Finska språkets nu-varende utbredning i Värmland och Grue finniskog. (Ymer, Stockholm, 1902, xxii, 15-18.) Brief account, with map, of the present range of the Finnish language in Värmland and the "Grue finniskog." The author visited "the Finn wood" in 1894.

**Willett** (E.) On a collection of palæolithic implements from Savernake. (J. Anthr., Inst. Lond., 1901, xxxi, 310-315.) Brief account, with two plates (14 figures), of a series of flint implements, — oval type, hammer-stones, wedge-shaped stones, rimers or borers, throwing-stones,— of "a marked individuality, as a whole," from Knowle Farm, near Savernake. As to the cause of the polished surfaces on some of these flints divergent opinions were expressed in the discussion.

**Zaborowski** (S.) Crânes anciens et modernes de la Russie méridionale et du Caucase. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v<sup>e</sup> s., II, 640-666.) Discusses, with a number of cranial measurements, the Cro-Magnon race and the type of the oldest *kurgans* (Smiela, Kobrynowa, etc.); skulls from a Napthalan grave in the Dvanticio district of Elisabetpol and from Temire-Kala near Kars and their relations to the Karabudakh skull and the ancient Medic stock; crania from Abbas-Tuman, government of Tiflis, and their relations to the modern Georgians and Persians; origin of the Georgians; a modern deformed skull of ancient type from Daghestan and the probable persistence of the old custom of deformation till today; crania from the old fortress of Baku and their diverse origins. According to M. Zaborowski "the crania of the oldest *kurgans* pass from the Cro-Magnon race to the type of the primitive neolithic or Celtic blonds." The Medes he styles "Tura-

nian." The modern Georgian, descendant of "the primitive Caucasian of Samthavro," has suffered a *rap-prochement* to the type of the modern Persians. The craniology of Baku is mixed by reason of the occupancy of the place, which dates only from the sixth century A.D., by Arabs, Persians, Turks, Russians.

— La grotte d'Okopa. (Ibid., 710-712.) Résumé of the recent publication of Czarnowski on his investigations in the Cavern of Okopa (near Ojcow) in the Cracow region, so celebrated for its prehistoric caves. The "station" of Okopa appears to belong to the first part of the neolithic period.

## AFRICA

**Ankermann** (Dr) Die Afrikanischen Musikinstrumente. (Ethnol. Notizbl., Berlin, 1901, III, Hft. 1, VIII + 1-134.) This excellent monograph on African musical instruments is accompanied by 171 text-figures and 3 distribution maps. The subject is treated under three heads: Description and classification (stringed instruments, the *sansa*, wind-instruments, percussion-instruments, — skin-drum, wooden drum, bell, *marimba*), geographical distribution, development, and origin. The collection in the Berlin Museum upon which the monograph is based numbers 180 stringed instruments, 220 drums, 440 wind-instruments, etc. Of stringed instruments the musical bow, the oldest and simplest, seems to be the most widely spread; the *valiha* is limited to Madagascar. In North, East, and South Africa the sinews of animals are generally used for strings, in West Africa the fibers of plants. The distribution of the *sansa* has been influenced by the sea-faring Krumen. The drum, "the negro's indispensable musical instrument," is found practically over all Africa, the only cases of its absence noted being in Urundi and among the Bubi of Fernando Po. The *marimba* occurs in three distinct regions, the Congo-basin, etc., of South Africa; in the country of the A-Sandeh and adjoining parts; the Mandingo country. Dr Ankermann recognizes in Africa 10 musical "provinces," each of which has instruments generally characteristic of it. Of these "provinces" two (North African, Madagascar) are

**Ankermann—Continued.**

Asiatic in character, three others are marked by ancient Egyptian resemblances (and Asiatic?), while four (Zambezi, Congo, East African, Mandingo) may be called really African and perhaps also the South African (very poor in musical instruments). From the simple musical bow the various string-instruments have been developed, — the author, however, is inclined to believe that the discovery of the tone-giving of tense fibers preceded the invention of the bow. Of wind-instruments the simple pipe is the most primitive. The origin of the various sorts of drums is not as clear as might be. Concerning the *marimba* Dr Ankermann considers that it may have been independently developed in Africa and Asia. It is really a "musical instrument" in our sense of the term.

**Danjou (Dr)** Objets provenant de Madagascar. (Bull. et Mém. Soc. d'Anth. de Paris, 1901, 4<sup>e</sup> s., II, 630-634.) Brief notes on a Tanala shield (and the cult of the dead), some bundles of little stakes used to make pathways impassable for the enemy, several fetishes, a carved spoon and one imitated after the European model, all collected by Drs Danjou and Conan from the east coast of the island.

**Felkin (R. W.)** A collection of objects from the district to the southwest of Lake Nyassa. (Man, London, 1901, 136-137.) Brief notes, with 5 figures in text, on a scraper-dagger, two combined dagger-beer-ladles, an iron fighting-axe, and a stabbing-spear.

**Frazer (J. G.)** South African totemism. (Ibid., 135-136.) Brief note on the data in Dr Theal's recent account of the religious beliefs, etc., of the Bantu tribes. Mr Frazer thinks that the facts in question make "the totemism of the Bantu tribes of South Africa resolve itself into a particular species of the worship of the dead,—the totem animals are revered as incarnations of the souls of dead ancestors." This is close to the Wilken-Tylor theory.

**Füleborn (F.)** Ueberkünstliche Körperverunstaltungen bei den Eingeborenen im Süden der deutsch-ostafrikanischen Kolonie. (Ethnol. Notizbl., Berlin, 1901, II, Hft. 3, 1-29.) Treats, with 6 plates and 85 text-figures, of artificial

bodily mutilations, etc., among the native tribes of the southern part of German East Africa (scar-tattooing; knocking out, filing, etc., of teeth; perforation of upper and lower lips; perforation of nostril; perforation of lobe of ear; bodily mutilations as punishment; treatment of hair of head and of body; artificial coloration of the body). Tattooing among the Wayao, Makua, Wamueru, and Nyassa peoples is discussed with some detail. The extent to which tattooing is carried on may be seen from the figures of a Mdonde man on page 10, and of a Myao on page 7. Like mutilations of the teeth, tattooing is practised "chiefly for beauty's sake." Lip-boring seems to be confined almost entirely to the women, and the perforation of one nostril is very common among the Wayao and Makua women. Ear-piercing is not of general occurrence. Bodily mutilation as punishment is very rare (in the case of a Mwemba man, both hands, nose, upper lip, and penis had been removed). Among the Wanyakyusa, Wangoni, etc., the strangest fashions of hair-dressing (shaving in spots; use of grease, mud, etc.; plaiting) are in vogue, even for children. Eyelashes are often removed; eyebrows, hair on genitals and armpit shaved off, etc. The Wanyakyusa and Wakesi reddens their bodies with ground dye-wood, and, as a sign of mourning, their women especially color the head and upper part of the body white. Painting-white for other reasons is also in use.

**Huot (M.)** Les peuplades de l'Oubangui et du Bahr-el-Ghazal. (Rev. Scientif., Paris, 1902, 4<sup>e</sup> s., XVII, 301-306, 394-400.) Treats of the tribes of the Ubangi (Bondjos), Banziris, Songos, Yakomas, N'Sakaras, Zandes (Niam-Niam), Dinkas, etc. The so-called Bondjo tribes, though of diverse origins, appear to have almost identical manners and customs. The *motif* of inter-village wars is said to be cannibalism,—some aspects of "the struggle for life" are still to be seen here in all their ferocity (the crushing of the weak by the strong, etc.). The Bondjos have received their name from the light color of their skin. In house-building, tattooing, costume, ornaments, etc., the Banziris differ somewhat from the Bondjos, but generally resemble them in manners and customs. At the death-feasts

**Huot—Continued.**

human flesh is eaten and in war-time the bodies of slain enemies,—otherwise they are not anthropophagous. The Songos belong to the same race as the Banziris. Unlike the Songos the Yakkomas are industrious, busy, and active. They are workers in iron and copper especially. The country of the N'Sakaras is the "land of petty sultans." The Quarrés (of the Zandé country) the author describes as "the most hideous negroes in the world." The Gabous have recently been decimated and reduced to slavery. The Zandes are mixed descendants of the redoubtable Niam-Niam. They are noteworthy for not using the ordeal of poison, although they possess poisoned arrows. The Dinkas of the region studied are "a race apart." Their legs are of such a length (adaptation to marshy *milieu*, like the birds, etc.) as to give one the impression that they must be walking on stilts. Both men and women are tall and rather well-built. Villages, properly so called, do not exist among them, only large farms surrounded by plantations. On page 399 are given measurements of a typical individual from each of the peoples in question. From the author's figures the height of the Dinka is 1.70, height sitting 0.74 m.

**Laidlaw (G. E.)** Some ethnological observations in South Africa. (Amer. Antiq., Chicago, 1902, xxiv, 77-84.) The same facts as in the paper noticed in the *American Anthropologist*, 1902, iv, 336.

**Littmann (E.)** Abyssinian folk-literature. (Princeton Univ. Bull., 1901, xiii, 14-16.) In the three chief modern languages of Abyssinia, as well as in the older Ethiopic, there exists a large folk-literature (proverbs, fables, fairy tales, riddles, songs in honor of kings, heroes, and warriors, wedding songs, dirges, etc.) about which not much is known. A number of proverbs, among them the "chain proverb" on the strength of woman, a brief animal-tale, a few lines of one of the old Amharic "Songs of the Kings," are given in English versions. Reference is made to Professor Gundi's *Proverbi, strofe, e racconti Abissini*, published in 1894, which contains much valuable folklore from the Amharic language. The author promises further studies of modern Abyssinian folk-

literature as well as an account of an Harari MS. in Arabic characters.

**Myers (C. S.)** Four photographs from the Oasis of El Khargeh, with a brief description of the district. (Man, London, 1901, 113-116.) Brief account, with a plate and 2 text-figures, of the Egyptian oasis of El Khargeh, the Christian necropolis north of the village of the same name, the ruined temple of Hibis, etc. The temple of Hibis was erected 521-424 B.C. by the Persian kings Darius I and II. El Khargeh was used before 1000 B.C. as a place of exile, and thither in 434 A.D. Nestorius was banished. At the present day, however, it has no Christian population. The early Christians of El Khargeh seem to have continued the old Egyptian practice of mummifying the dead, made offerings to the soul of the dead, used the symbol *ankh*, etc. On the walls are many interesting paintings of old Testament characters, early Christian saints, etc.

— The bones of Hen Nekht, an Egyptian king of the third dynasty. (Ibid., 152-153.) Brief notice, with 4 text-figures (views of cranium) of the bones of Hen Nekht (ca. 4000 B.C.), "the earliest known king whose remains have been found." His tomb is near Girgeh. The skull was "very massive and capacious, and extraordinarily broad for an Egyptian," — almost brachycephalic; and its features "agreed more closely with those of dynastic than with those of prehistoric skulls." The stature probably exceeded 1870 mm. (Egyptian average, later and prehistoric = 1670) and the proportions of the long-bones to one another were "such as characterize negroid skeletons, a condition frequently observed in the prehistoric period, and commonly in the later period of the early empire." Mr Myers believes that this "giant king" is identical with the Sesochris of Menetho and the Momcheiri of Eratosthenes,— both the same person. The broad-headed race to which this king belonged he would bring from Asia, rather than from Punt. See also *Rep. Brit. Assoc.*, Lond., 1901, LXXI, 797-798.

**Myres (J. L.)** Collateral survival of successive styles of art in North Africa. (Ibid., 102-103.) Brief account, with illustration from photograph, of the

Myres—*Continued.*

pottery for sale in the market of Khoms or Lebda in Tripoli in April, 1896. Three kinds of pottery occur there together: The rimmed long-necked bottles (North Africa, unchanged since the Arab conquest); large, ovoid water-jars, smaller, wide-mouthed jars, one-handled jugs, and open saucers (late Greco-Roman immediately previous to Arab conquest); hand-made middle-sized fire-smoked bowls of dull black clay (practically the survival of a neolithic type).

— A piece of early masonry at Chauauch in Tunis. (*Ibid.*, 133-134.) Brief account, with text-figure, of a wall the style of which (suggesting Greek work of the sixth century B.C.) is "in complete contrast both with the unhewn stones of the prehistoric tumuli, and with the regular isodomous masonry of the Roman site below the hill." The author considers this another evidence that "in the sixth century, B.C., the material civilization of Carthage was already in great measure dominated by the higher art and industry of her Hellenic rivals."

**Negreiros (A.) et Orban (V.)** L'Angola. (*Bull. Soc. d'Études Colon.*, Bruxelles, 1902, IX, 165-204.) Second part of illustrated account of Angola. Contains a few notes on the native population.

**Petrie (W. M. F.)** The races of early Egypt. (*J. Anthr. Inst.*, Lond., 1901, XXXI, 248-255.) After briefly discussing sources and dates, the author describes the following types: aquiline (Libyan connection), plaited-beard (from Red Sea coast, or foreign invaders), pointed-nose (from highlands of eastern desert), tilted-nose (general type of middle Egypt at time of dynastic invasion), forward-beard (Lower Egyptian in origin), straight-bridged (conquering dynastic race from Red Sea region of upper Egypt), mixed type of fourth dynasty. On page 255 is a table showing the nature of head, nose, chin, beard, hair, dress in the various types, and the article is accompanied by 3 plates with 30 figures (portraits from the monuments). Dr Petrie wisely observes that "purity" of races in 5000 B.C. is as much a fiction as in 1900 A.D. He also "fails to see that craniometry has any serious evidence to bring against the connection of the pre-

historic people of Upper Egypt with those of ancient (or even modern) Algiers." The close relation of the prehistoric Egyptians and the Libyans seems fully established. The general conclusion reached is that "North Africa (Libyans), Egypt, and Syria (Amorites) were occupied by allied tribes of a European character."

— An Egyptian ebony statuette of a negress. (*Man*, London, 1901, 129.) Brief description (with plate) of "the finest piece of Egyptian sculpture on a small scale," found at Thebes about 1896 and now preserved at University College, London. The figure belongs to the eighteenth dynasty and represents a native of the Upper Nile.

— Egyptian cutting-out tools. (*Ibid.*, 147-149.) Brief account, with 13 outline text-figures, of copper knives for cutting textiles, etc., from the time of King Zer (4700 B.C.) to the nineteenth dynasty.

— The royal tombs at Abydos. (*Harper's Mo.*, N. Y., 1901, 682-687.) Popular account, with 8 text-figures, of recent discoveries.

**Rabot (C.)** Recent French explorations in Africa. (*Nat. Geogr. Mag.*, Wash., 1902, XIII, 119-132.) Illustrated account of the numerous scientific expeditions under French auspices in the regions of the Sahara, Sudan, Guinea, etc. A few notes on the people of the country.

**Rivers (W. H. R.)** The color vision of the natives of Upper Egypt. (*J. Anthr. Inst.*, Lond., 1901, XXXI, 229-247.) Gives results of examination of 53 men and boys from El Amrah and El Arabah in Upper Egypt. The tests were made in December, 1900, and January, 1901, with Holmgren's wools, Nagel's color-blindness method, and Lovibond's tintometer,—the 10 subjects from El Arabah had been examined a year previously by Mr Randall-MacIver. The Egyptian (Arabic) color-nomenclature is discussed in detail (Nagel's cards and Rothe's papers were used), and the general results compared with those obtained from the Murray islanders of Torres strait. According to the author, "in the language employed for color by these peasants of Upper Egypt, we find exactly the same features as those which characterize primitive color nomencla-

## Rivers—Continued.

ture in other parts of the world." It is interesting to find that occasionally a gray paper was called *Manakan* ("American") *asmar*. An influence of language seems noticeable in defective wool-matchings, also an imperfection of the Holmgren wool-test in the diagnosis of color-blindness. The proportion of the color-blind among the 80 individuals examined by Dr Rivers and Mr Randall-MacIver was 5%, rather more than among European races in general. The possibility is noted that "the various civilizations of Egypt may have passed over the fellâhin without affecting their mental development in any marked degree, and they may continue to have the same primitive ideas of color which their ancestors had several thousand years ago, just as they continue to use the *shâdûf* to irrigate their fields." In the discussion Mr McDougall expressed the opinion that "primitive vision corresponded to our sense of gray," the other senses for colors being subsequently differentiated.

**Shrubsall (F. C.)** Notes on crania from the Nile-Welle watershed. (*Ibid.*, 256-260.) Brief account, with tables of measurements, of two Monbottu, three Azandeh (Niam-Niam), one Bari, and one Bambute skull, all male except one Niam-Niam, and all in the museum of the Royal College of Surgeons, except the Bambute which is in the British Museum. According to Dr Shrubsall there are "very close resemblances between the Monbottu and the more southern Bantu peoples." The Azandeh are very dolichocephalic, the Monbottu mesaticephalic. The Azandeh cranial capacity is also greater. Relationship with the Masai is suggested by certain cranial characteristics of the Azandeh. In the Monbottu and Bari crania the glabella and superciliary ridges are conspicuously absent, and only slight in the Azandeh. The skull of the Bambute pygmy agrees in many respects with those of the Akkas studied by Flower.

**Staudinger (P.)** Ueber einen künstlichen Kopf von den Ekhos (auch Khois) im nordwestlichen Hinterlande von Kamerun. (*Verh. d. Berl. Ges. f. Anthr.*, 1901, 533-534.) Brief account of an imitation of the human head in soft wood (with details of features, tattooing, etc.), not a mask, but probably used in connection with some

fetish. It is a remarkable development of rude negro-sculpture. The people from whom it was obtained dwell in the Niger estuary.

**White (F.)** On the Khami ruins, Rhodesia. (*Man, London*, 1901, 101-102.) Brief account of Khami ruins near Buluwayo,—walls of granite blocks, enclosures, fortified knolls, heaps of débris (pottery, implements, etc.), numerous circles or walls of burnt clay (indicating huts),—the style of the native dwellings at the present day is quite similar. The author recognizes three stages of culture at Khami: Stone age anterior to the ruins, the civilization of the ruin-builders (ancient gold industry), and that of the builders of the clay dwellings.

## ASIA

**Aiken (C. F.)** The ancient Christian monument of Hsi-an-fu. (*Cath. Univ. Bull.*, Washington, 1902, VIII, 175-192.) Historical description. The author believes the monument to be genuine. It was erected probably 780-783 and proves Nestorian influence in the Celestial empire. The inscriptions upon it tell of the introduction of a new religion from the west.

**Balfour (H.)** A spearhead and socketed celt of bronze from the Shan states, Burma. (*Man, London*, 1901, 97-98.) Brief description with plate. The spearhead was found in the bed of a tributary of the Mekong about 1876, the celt in the bed of a stream running into a tributary of the Salween. Such objects are rare in S. E. Asia. Both specimens are in the Pitt Rivers Museum, Oxford.

**Belck (W.)** Ueber Alterthümer in Asien, Klein-Asien. (*Verh. d. Berl. Ges. f. Anthr.*, 1901, 449-452.) Account of the investigations by Hr Max Zimmer of the so-called "royal" graves at Amasia in Asia Minor, with 6 text-figures. The graves are probably ancient Greek, the rock-wall figures Armenian.

— Forschungsreise in Klein-Asien. (*Ibid.*, 452-522.) In this article, with 32 text-figures, Dr Belck writes of the cuneiform inscription of Hassankala (Pasinlêr), the ruins of Amasia and neighboring places, the remains of the

Belck—*Continued.*

cyclopean wall of Boyuk Kala, the great temple at Boghazkoi, the ruins of Kara Uyuk, Hittite inscriptions, the so-called "troglodyte-country" west of Cæsarea, etc. Budak Owa and the surrounding country seem to have been a Hittite kingdom afterward destroyed by the Cimmerians *ca.* seventh century B.C. The rock-dwellings were originally occupied by a "Turanian" people.

**Crowfoot** (J. W.) A Yezidi rite. (Man, London, 1901, 145-147.) An inquiry into Armenian stories about the Yezidi of Asia Minor, particularly the Melek Taus ceremony. Mr Crowfoot thinks that Taus may be a form of Tammuz. Certain relations between the Yezidi and the Takhtadji of Lykia are suggested.

**Danjou** (*Dr*) Sur le crime rituel. (Bull. et Mém. Soc. d'Anthr. de Paris, 1902, v<sup>e</sup> s., III, 69-75.) The author gives an account of the assassination of P. Thomas at Damascus in 1840 and of the "ritual murder" of Henri Abdelnour, a boy of 7 years, attributed to the Jews. In the discussion, M. Girard de Rialle thought the author was too credulous and his statement that "ritual crime" was habitual in Syria was far-fetched.

**Ethnographic Survey** of India in connection with the census of 1901. (Man, London, 1901, 137-141.) Extract from Government Papers with outline of scheme recommended by the British Association for the Advancement of Science and approved by the Indian authorities, who have sanctioned an expenditure of not more than Rs. 1,50,000 for the survey. Messrs Thurston and Risley will be the chief directors. The survey is calculated to last four or five years and many valuable anthropometric and other data will be obtained.

**van Gennep** (A.) Origine et fortune du nom de peuple "Ostiak." (Keleti Szemle, Buda-Pest, 1902, 13-32.) Sketches, with bibliographical references, the history of the ethnic name *Ostiak*. After careful research the author concludes: The term *Ostiak* first appears in 1572 in a letter of Ivan the Terrible. It was first applied by the Russians to the population of

the high valleys of the western slope of the Urals, and afterward to certain trans-Uralian peoples, as far as the Yenesei. It has not had a fixed ethnological value and is no fair argument as to the origin, relationship, and migrations of the peoples to whom it has been applied. None of the etymologies (Ugrian, Turko-Siberian, Turkic, Kirghez, etc.) hitherto proposed is satisfactory. Up to the present the name *Ostiak* has been used to designate ten different groups of people. This essay is a model study in ethnic nomenclature.

**Hill** (E. J.) A trip through Siberia. (Nat. Geogr. Mag., Wash., 1902, XIII, 37-54.) Illustrated account of trip in July, 1901, by Amur river and Trans-Siberian railroad. Contains brief notes on some of the peoples of the country, — Cossacks, etc.

**Hodson** (T. C.) The native tribes of Manipur. (J. Anthr. Inst., Lond., 1901, XXXI, 300-309.) Treats briefly of the Meitheis, Kukis, Nagas, etc., particularly the Manipuris proper or Meitheis: Government, treatment of epidemics and droughts, clan divisions and taboo, evil spirits, priests, child-birth and naming, bride-getting, death and burial, seclusion, food-taboos, omen-taking, future life, rain-making, terrace-cultivation, etc. By language the Manipuris are closely allied to the Chin-Lushai-Kuki group, while "the people are in feature of the Mongoloid type, and in no way resemble the Aryan or Aryananized peoples of Hindustan." The position of "king" in Manipur is surrounded with "mysterious and interesting ideas and ceremonies," and the coronation of the Raja "is an imposing and interesting affair." Among the Manipuris "each year is named after some man, who (for a consideration) undertakes to bear the fortune good or bad of the year." He receives presents for a good year and, formerly, got into serious trouble for a bad one. The rain-making ceremony is often quite unique.

**Huntington** (E.) The prehistoric mounds of eastern Turkey. (Rec. of Past, Washington, 1902, I, 163-171.) Brief accounts, with 3 plates (2 figs.) and 2 text-illustrations, of mounds near Samsun, Marsovan, at Chorum,

Huntington—*Continued.*

Kala Hissar, near Keikeniz Kala, of conical type (on hills); also truncated, unsymmetrically conical mounds (on plains) at Garmuri, Ichmeh, Telanzit, Tadem, Hokh, etc. The second sort of mounds are very abundant in the Haldi country, the region of Harput, the plain of Mush, etc. The first type seems to be "confined to the Hittite country west of the Euphrates," while the second is most abundant in the Haldi country, but "the two kinds occur together and cannot always be sharply distinguished." The mounds, which are quite uniform in shape, vary in size from one to six acres, and in height from 30 to 80 feet. During the Roman period (or later) "many of the mounds appear to have been utilized as sites for forts or other massive buildings," and sometimes circumvaluated. On top of them (as at Hokh) ruined superstructures are found and Roman coins are occasionally unearthed. From the nature of a small mound at Ellimelik, it appears that some of these structures were, after being occupied some time, inundated by the lakes, etc., on whose shores they stood, and then re-occupied. Some may have been built for observational purposes. Belck thinks that some of them are the burial-places of the earliest Armenian kings. Some attribute them to the "Hittites." The author is of opinion that "the mound-builders were to some extent influenced by their neighbors in Babylonia or Assyria, or else immigrants from those countries invaded the northern region." The layers of brick in the mound at Hokh and the coffin-jars at Garmuri,—"both of which are distinctly characteristic of the Babylonian mounds,"—are held to be proofs of this. In most of the mounds implements of stone and bone are found, together with bones and pottery fragments.

**Rao (T. R.)** The Yánádis of the Nellore district. (Bull. Gov. Mus., Madras, 1901, IV, 87-113.) General ethnographical account,—name, origin, physique, cranial and head-form, habitat and population, caste and ordeal, society, language, religion, marriage, child-birth, soothsayers, burial, personal habits and accomplishments, fishing and hunting, dance, folk-medicine, work and indolence, honey-

gathering, crime (the Yánádis are no "criminal class," as once was believed), etc. The article is an M. A. thesis at the University of Madras. Pages 106-113 are by Mr K. Rangachari and treat of the house-names, production of fire (by friction), food, marriage-ceremony, menstruation, *chinnadinamu* and *peddanamu* funeral ceremonies, etc. The photographs from which the illustrations were made (plates VIII-XII) were also taken by Mr Rangachari. The Yánádis are a dolichocephalic, dark-skinned, short-statured people of Telugu speech and Hindu religion (rude and primitive). Morality is said to be "at a low ebb." Every village or circle has one or more soothsayers and the future is predicted in song. Burial is common, cremation rare. The dance is rude and "full of indecent suggestions." The attempt to make them work has not been a success. Their character is much better than formerly described. During 1881-1891 the Yánádis increased in numbers 34.6 %.

**Reinach (S.)** Les mythes babyloniens et les premiers chapitres de la Genèse. (L'Anthropologie, Paris, 1901, XII, 683-688.) Critical review of a recent work by the Abbé Loisy on "Babylonian Myths and the First Chapters of Genesis." The Hebrew version is but a memory of the old cosmogonical myths,—neither the mythological nor the poetic form survives in the Bible. The high moral cult of the Hebrews exploited them to its own profit. Legend was submerged in law.

**Skeat (W. W.)** Natural history and ethnography of the Malay peninsula. Report of the Cambridge Expedition to the Malay provinces of Siam. (Rep. Brit. Assoc., Lond., 1901, LXXI, 411-424.) The anthropological section treats of physical types, dress, ornaments, weapons, hunting and fishing, fire-making and cooking, implements, coins, weights and measures, trade, agriculture, metal-work (iron, copper, tin, gold, and silver), carpentry and cabinet-work, pottery, rope and string making, mats and basketry, spinning and weaving, prisons and torture, ceremonial rites and games, popular religion and folklore. An abstract of part of the Report is also published in *Man* (London, 1901, 177-180) under the title *Notes on the ethnography of*

Skeat—*Continued.*

*the Malay peninsula*, with 1 plate (6 figs.) and 2 text-illustrations. Two physical types are distinguished,—a taller whose build and stature, etc., “approach that of the Maori, and a shorter, of undoubtedly Malay stock. The cruel processes of torture and imprisonment under the old native law are passing away. An interesting relic of barbarism are the performances of the local “medicine men” or magicians, some of which are very impressive as burlesques. Far from believing the Malays to be “an essentially barbarous people,” Mr Skeat considers that they “are essentially a soft-mannered people.” Moreover, “the better class of them, i. e., the forest-dwellers as distinct from the town-dwellers, are not only often first-rate woodsmen, but naturally gentlemen, and most companionable, fond of their home and family, loyal to a fault to their natural chiefs, honest as any of our own peasantry, keenly alive to a sense of their own honor.” He rightly refuses to think that such a race would necessarily be improved by “forcing it neck and crop into the strait-jacket of our own civilization.”

**Thurston (E.)** The Dravidian head. (Bull. Gov. Mus., Madras, 1901, IV, 79-86.) Discusses briefly, with 2 plates and 6 tables of measurements, the form of head of the Dravidian tribes of the southern districts of Madras and of the Bellary district,—altogether 1176 subjects, including 82 Todas. The tribes of Bellary seem to be broader-headed than the others studied; only 2.1% of the Dravidians of the southern districts had a cephalic index exceeding 80, while 37.8 of the Bellary Dravidians had such an index. Another fact brought out is that, “so far from the Dravidians being separated from the Todas by reason of their higher cephalic index (as Taylor held), this index is, in the Todas, actually higher than in some of the Dravidian peoples.” The general conclusion reached is that “the question of the type of the Dravidian head is not nearly so simple and straightforward as I had imagined.”

— Miscellanea, (Ibid., 114-128.) Brief articles on the couvade (114-117), measurements of 25 Koramas, albinos of Madras (118-120), earth-eating by

natives of Cochin hills and Mysore, the Kathira or scissors people, the Toda petition for enjoining monogamy and for the prompt disposal of corpses, weighing-beams in Malabar, the Mannans of the foot-hills of Travancore (126-128). A sort of couvade seems to have prevailed among the Koramas and some other people of southern India. Brief descriptions are given of four albinos of Madras and the fact noted of “a series of cases of albinism in 6 successive generations of a Tamil family.” Earth-eating, chiefly by females, occurs on the Cochin hills and is common among the women of Mysore during pregnancy. The Mannans (of Tamil stock) are noted for “the readiness with which they fraternize with Europeans.” Nephew-succession prevails among them. They are said to worship the sun.

**Zaborowski (S.)** Piège à puces du Yunnan. (Bull. et Mém. Soc. d'Anthr. de Paris, 1902, v<sup>e</sup> s., III, 51-52.) Brief account of a flea-trap of bamboo with glue, used to put in bed, in one's clothes, etc., from Yunnan in southern China.

#### INDONESIA, AUSTRALASIA, POLYNESIA

**Balfour (H.)** Strangling-cords from the Murray river, Victoria, Australia. (Man, London, 1901, 117-118.) Brief account, with text-figure, of two rare “strangling cords” from the Watty-Watty or Litchoo-Litchoo tribe (extinct) of the Murray river, now in the Pitt Rivers Museum, Oxford.

**Chamberlain (A. F.)** The American Indian element in the Philippines. (Amer. Antq., Chicago, 1902, XXIV, 97-100.) Gives list of cultivated plants introduced from America. Also refers to transportation of American Indian soldiers, slaves, and “criminals” under Spanish auspices.

**Crump (J. A.)** Trephining in the South seas. (J. Anthr. Inst., Lond., 1901, XXXI, 167-172.) Brief account, with 2 plates, of three cases of trephining (for injury from sling-stones, clubs, etc.) among the natives of New Britain, New Ireland, etc. The operation-mortality is about 20%, the “doctor” is the *tena-papait* or tribal shaman, who uses

## Crump—Continued.

a piece of shell or a flake of obsidian. The operation is also performed for pressure on the brain, epilepsy, and the like. Idiocy sometimes results. In one of the New Ireland villages trephining has "become fashionable, and a handsome girl or boy is generally persuaded to submit to the operation as an aid to longevity." To Mr Crump's paper are appended detailed discussions of the specimens by Mr V. Horsley, with comparative references to Peruvian skulls, etc.

**Dieseldorf** (A.) Die petrographische Beschreibung einiger Steinartefakte von den Chatham-Inseln. (Ztschr. f. Ethnol., Berlin, 1902, XXXIV, 25-29.) Gives the results of the examination of the specimens (axes, chisels, knives, etc.) brought by Dr Schauinsland in 1897 from the Chatham islands, which have been otherwise studied by Dr Schurtz. Of the objects examined 1 is of limestone, 1 of gray flint, 4 of jasper, 10 of sericite shale, 40 of feldspar-basalt and 10 of micaceous basalt, 10 of nepheline basalt, 2 of hornblend andesite, 1 of trachyte, and 2 of trachytic or andesite tufa.

**Edge-Partington** (J.) An object of unknown use and locality. Native ornaments from the Solomon islands. Forgeries of New Zealand stone implements. The Australian ethnological expedition. (Man, London, 1901, 100, 116, 181.) Brief descriptions, with 3 text-figures, of a wooden object from Rotumah (?), stone armlets from New Georgia, etc., native money. Warns against the numerous forgeries of Maori polished stone implements. A letter from Professor Spencer reports success with the Kaitish natives.

**Gray** (J.) Measurements of Papuan skulls. (J. Anthr. Inst., Lond., 1901, XXXI, 261-264.) Gives tables of measurements of 124 skulls, of which all but 6 (from German New Guinea) are from the Purari delta and elsewhere on the shores of the Gulf of Papua. The presence of two maxima suggests the existence of two racial elements unless the disturbing element be due to female skulls. The range of the cephalic index is from 63.5 to 85.5.

**Haddon** (A. C.) A Papuan bow-and-arrow fleam. (Man, London, 1901,

145.) Brief description (with plate) of the method of drawing blood by bow-and-arrow (shooting the arrow repeatedly at the affected part), at Bulaa, in the Hood peninsula, Rigo district. The "secondary release" of Morse is employed. A specimen of this fleam from southern New Guinea is in the Pitt Rivers Museum at Oxford.

**Hiller** (H. M.) Manners and customs of the people of southern Borneo. (Bull. Geogr. Soc. Phila., 1901, III, 51-64.) Gives, with 3 plates (natives, houses, etc.), data obtained in 1897 among the Kyans, Punans, Bukits, Kenyahs, Bahaus, Pengs, Long Wais, Tunjungs, Kantus, etc. The ethnographical and natural history specimens obtained are now in the Museum of the University of Pennsylvania. Among the topics considered are the rites for appeasing or gaining the favor of the spirits of "a foreign country," food, head-hunting (*pantang-naioh*) now rare, — purchasing old heads from other tribes is a ruse sometimes adopted to hoodwink the spirits, — primitive industries, children, community-houses, consulting of omens, ideas of the after-life and the departure of the soul (mobile log-bridge, etc.), the other world, etc. For any man who "refuses to get married" there is a "second and final death (his soul is devoured by a huge fish) from which there is no resurrection." Slavery among the Borneans is not such a hardship as it is in a civilized country. In matter of population the Kyans hold their own, while the Kantus and Ibans are slowly increasing. No one tribe can be taken as a type.

**Hose** (C.) and **McDougall** (W.) The relations between men and animals in Sarawak. (J. Anthr. Inst., Lond., 1901, XXXI, 173-213.) Details, with 2 plates, the animal-superstitions of the Kenyahs, with résumés of similar customs and beliefs among the Kayans, Kalamantans, Punans, and Ibans or Sea Dayaks (particularly those of the last relating to the *nyarong* or "spirit helper"). Among the topics treated are the cult of the hawk and other omen-birds (spider-hunter, trogan, wood-pecker, hornbill, etc.), the pig ("plays a part in almost all religious ceremonies"), the domestic fowl (connected with capture of wandering souls), the crocodile, the dog, deer and cattle, tiger-cat, monkeys, etc. The gen-

Hose—*Continued.*

eral religious ideas of the tribes in question are noted, and the particulars of a number of omen-ceremonies given. The Ibans "have numerous animal fables that remind one strongly of *Aesop's* fables and the *Brer Rabbit* stories of the Africans,"—the land-tortoise and the tiny mouse-deer figure in them as "cunning and unprincipled thieves and vagabonds that have the laugh against the bigger animals and man." They have also "a greater variety of myths and extravagant superstitions than have the Kenyahs and Kayans. The "spirit-helper" (a naga-like idea) institution is important for the Ibans, but rare with the other peoples. The authors' conclusions are given at some length (pages 202-213). They are of opinion that "the various superstitions entertained by these tribes in regard to animals are not to be looked upon as survivals of totem-worship." A simpler and more satisfactory explanation is the development of totemism from the varieties of the *nyarong*,—a view similar to those of Dr F. Boas and Miss Alice Fletcher concerning the totemism of the Indians of British Columbia and the Omahas.

**Jordan (D. S.)** On certain problems of democracy in Hawaii. (Out West, Los Angeles, Cal., 1902, XVI, 25-32, 139-149.) Illustrated general discussion of political and ethnic conditions. The author concludes that "if Congress favors the Hawaiians or Americans or both, at the expense of the still more numerous Orientals, it casts aside the spirit of democracy."

**Laville (A.)** Sur le caractère de certaines canaques. (Bull. et Mém. Soc. de Anthr. de Paris, 1901, v<sup>e</sup> s., II, 589.) Brief notes, from a letter of M. Mazagot, on the natives of New Caledonia, a cocoanut carving of a deity, shamans, etc. There are said to be three types distinguishable by language, habits, etc.

**MacKinlay (W. E. W.)** Memorandum on the languages of the Philippines. (J. Anthr. Inst., Lond., 1901, XXXI, 214-218.) Brief notes on the general characteristics of Tagalo, Visaya, Bicol, Ilocano, Cayagan (Ibanag), Pampango, Pangasinan, and Calamiano, the eight "cultured and advanced languages," now written (besides their ancient alpha-

bets) in Roman letters; the four groups of languages of uncivilized and savage tribes,—northern Luzon, Mindanao-Joló, Negros-Mindoro, Palawan (here also is the Tagbanua with its native alphabet),—Joloan and certain Mindanao tongues are written in an alphabet of Arabic origin. The author counts in the Philippines "8 tongues spoken by the civilized races and about 60 dialects of the savage mountain tribes,"—exclusive of the speech of the few Negrito tribes. Bicol "can be said to differ from Tagalo and Visaya as English and Scottish do." To this paper are appended the cardinal numerals 1-10 in Tagalo, Visaya, Bicol, Pampango, Malay, Pangasinan, Ilocano, Maguindanao, Ibanag (Cayagan), and Bagobo. Batac in the Palawan-Baslian group is stated to be "an exotic in the Philippines, and is used by the descendants of quite recent immigrants from Sumatra." The author's estimate of 60 for "dialects of savage mountain tribes" is much too high.

**Mathews (R. H.)** Ethnological notes on the aboriginal tribes of the Northern Territory. (Proc. & Trans. R. Geogr. Soc. Australasia, Brisbane, 1901, XVI, 69-90.) Deals briefly with the social organization, rites and customs, etc., of the native tribes of the Northern Territory of South Australia. A vocabulary of the Chingalee dialect is added, with a brief appendix on the rock-carvings on Burnett river, Queensland. Among the natives in question every tribe consists of two phratries, each divided into four sections, eight divisions in all. All children born into the tribe bear the name of one of these and also that of some animal, plant, or inanimate thing, their totem. Among the men and women of his tribe every person is further distinguished from the rest by an individual name; he obtains also a secret name known only to the initiated. He has further a "titular" name referring to his initiation-degree, a "relationship" name, etc. In general children inherit the totem of their male parent. The marriages take place according to a "direct," an "alternative," and a "rare" classification. (Numerous tables of marriages are given.) The initiatory rites of circumcision and subincision are in vogue all over the northern territory except a part of the Northwest. An interesting

Mathews—*Continued.*

fashion of trapping hawks is described on page 77. Methods of fishing are also noted. Other topics treated of are yam-sticks, food, wind-breaks, water-bags, wooden vessels, sandals, shoes, feather-tufts, incantations, shamans, weather, points of the compass, rock-paintings, the *jarrada* method (capture) of securing a wife, burial and death - retaliation (*warring - arree*), "rain - making," trading, weapons, scarification, cannibalism (found all over the territory). Mr Mathews thinks that the totemic laws of descent may turn out to be more fixed than appears on present evidence. The vocabulary on pages 87-89 consists of *ca.* 200 words. This article contains a mass of interesting information.

— Some aboriginal tribes of Western Australia. (J. & Proc. R. Soc. N. S. W., Sydney, 1901-2, XXXV, 217-222.) Discusses briefly the rules of marriage and descent, gives a list of totems, the names of the points of the compass, short account of language, etc., of certain tribes inhabiting the vast regions about the sources of Fitzroy, Margaret, and Ord rivers. The eight-section name-system is common among the tribes in question. The 8 points of the compass "are so familiarly fixed in their minds that in directing another person where to find anything, they call out the compass point in the most natural manner." A legend of these natives attributes the saltiness of certain lakes to the urine of a serpent-monster, who made all the rivers. The vocabulary given belongs to the Kisha dialect, of Hall's creek. Circumcision and subincision are in vogue among all the tribes here considered. Like the aborigines of the Northern Territory, they also use the *mirralu* (ornamented flat board) in ceremonial and magic dances.

— The Thurrwal language. (Ibid., 127-160.) Besides a valuable résumé of the characteristics of the Thurrwal (once spoken over the southeast coast of New South Wales from Port Hackling to Jervis bay) this paper contains a brief account of the Gundungurra (spoken to the west of the Thurrwal) and the Dharnik (spoken to the north), with a vocabulary of the last language on pages 157-160. With respect to the Thurrwal, orthography, nouns, adjectives, pronouns, verbs, preposi-

tions, adverbs, conjunctions (very few), interjections and exclamations, numerals, etc., are treated. What Mr Mathews considers a new fact is that in Thurrwal "many of the nouns, adjectives, prepositions and adverbs, — in addition to the verbs and pronouns, — are inflected for number and person," — something not hitherto reported from Australia.

— The Thoorga and other Australian languages. (Amer. Antiq., Chicago, 1902, XXIV, 101-106.) Brief grammatical sketches of the Thoorga language of New South Wales and of the Thurrwal. The Thoorga has an inclusive and an exclusive plural, besides "the inflection of almost every part of speech for number and person."

**Rivers** (W. H. P.) On the functions of the maternal uncle in Torres strait. (Man., London, 1901, 171-172.) The maternal uncle and nephew are nearer akin, according to the views of the western tribes of Torres strait, than are father and son. The maternal uncle can stop a fight by a mere word, and at the initiation-ceremonies he has control of the boy. The nephew may despoil his maternal uncle of anything he wishes (cf. Fijian *vasu*). Rivers considers that these customs, found in a tribe with paternal descent, are probably "vestiges of a previous condition in which descent was maternal, and the brothers of the mother were regarded as nearer kin than the father." See also *Rep. Brit. Assoc.*, Lond., 1901, LXXI, 800.

— On the functions of the son-in-law and brother-in-law in Torres strait. (Ibid., 172.) The son-in-law may not utter the names of his wife's relations and can only speak to his father-in-law through his wife. The brother-in-law can stop a fight (but his power is less than that of the maternal uncle), he attends to the funeral ceremonies when a man dies, has certain duties in connection with fishing, and has a fixed place in the canoe. At a dance a man must wear his brother-in-law's mask. These customs Rivers regards as "vestiges of a condition in which a man lives with and serves the family of his wife."

— Some emotions of the Murray islander. (Rep. Brit. Assoc., Lond.,

## Rivers—Continued.

1901, LXXI, 801-802.) Such differences as exist are due to "varying sanctions of society (customs) rather than to distinctive mental constitution." The general condition of the Murray islanders is about that of the rural population of southern Europe or "any other simply emotional country folk." Lack of concentration is not a feature of these uncivilized races. The play of shame seems to have lessened the force of parental affection. Great differences of temperament occur. The expression of the emotions is "in no way different from what has been observed among Europeans."

**Rosenhain (W.)** Notes on Malay metal-work. (J. Anthr. Inst., Lond., 1901, XXXI, 161-166.) Treats, with two plates, of the making of a Malay *kris*, Malay goldsmith's tools, vessels of copper and white metal, *cera perduta* process, Malay lathe, chains made by casting. The specimens upon which the article is based were obtained by Mr W. W. Skeat in his recent expedition in the Malay peninsula. The Malay smith's tools "are simple and of a somewhat primitive construction, but do not differ very much from those to be found in a European smithy." The *kris*-making is described in detail. The microscopic examination showed that the laminated scroll is made up of layers of one kind of metal only. Much of the goldsmith's work is wrought (hammered, filed, chiseled, embossed). The hollow copper vessels are cast by a method recalling the ancient European *cera perduta* process. Casting chains is a striking feat of Malay metal-work. The process is simple and known to the women, but "the design and workmanship of the mold are proofs of great mechanical skill and ingenuity."

**Schurtz (H.)** Stein- und Knochengeräthe der Chatham-Insulaner, Mori-ori. (Ztschr. f. Ethnol., Berlin, 1902, XXXIV, 1-24.) Treats, with 5 plates (87 figs.), of the stone clubs, axes, and other implements, clubs, hooks, spearpoints, etc., of bone from Chatham islands, the home of the Mori-ori. An account of the islands and their now nearly extinct inhabitants is also given. Dr Schurtz concludes that "the culture of the Chatham islands is an outline of that of New Zealand, whose peculiarities

result chiefly from local differentiations favored by the seclusion and poverty of the area in question." The influence of the dark pre-Maori population, still quite noticeable in New Zealand, is proportionately more marked on the Chatham islands. The stone-clubs of the Mori-ori are more like the older Maori clubs. Their curved clubs are possibly of Melanesian ancestry. The best axes of the Mori-ori equal in polish those of the Maori. Among the specimens figured is a club of whale's bone. Some of the hooks are peculiar to the Mori-ori.

**Shelford (R.)** A provisional classification of the swords of the Sarawak tribes. (J. Anthr. Inst., Lond., 1901, XXXI, 219-228.) Brief descriptions, with 2 plates, of the varieties of the *parang* or sword of natives of Sarawak, Borneo: *parang ilang* (of Kayans and allied tribes); *niabor* (the characteristic sword of the Sea Dayaks); *langgai tinggang* (a *niabor* with the handle of a *parang ilang*—a Sea Dayak weapon); *jimpul* (of recent origin, hybrid between the *parang ilang* and *langgai tinggang*); *bayu* (a Sea Dayak *parang* of modern origin); *pakayun* (the very characteristic *parang* of the Muruts); *parang pendang* (used by Malays and Milanos of the coast for jungle-felling, etc.); *latok* (of recent use by Malays and Milanos); *buko* (the sword of the Land Dayaks); *pandat* (the war-*parang* of the Land Dayaks). The *kris* and the *kompilan* are also met with in Borneo. Some of these swords, although intended primarily for use in warfare, "may also serve as agricultural implements or as carpentering tools, or vice versa."

**Starr (F.)** The Australian Museum. (Amer. Antq., Chicago, 1902, XXIV, 93-96.) Brief account, with 2 text-figures, of the Ethnological department of the Australian Museum at Sydney, N. S. W. (founded in 1830). Perhaps the most unique specimens are the carved tree-trunks. An ethno-botanical collection is being developed, also an ethno-conchological. Mr Etheridge, the curator, is also having made a collection of life-molds of the body scarifications of the aborigines. The "Cook relics" are also in this Museum.

**Thomson (B.)** A stone celt from Tonga. (Man, London, 1901, 134-135.) Describes briefly, with 2 text-figures, a

Thomson—*Continued.*

celt of olive-green stone of the shape and finish of the New Guinea celt, an heirloom in the family of the king's father. It is clearly exotic but of uncertain date.

### AMERICA

**Baessler (A.)** Goldene Helme aus Columbia. (Ethnol. Notizbl., Berlin, 1901, II, Hft. 3, 30-33.) Brief account, with 2 plates and 1 text-figure, of two pre-Columbian golden helmets from a grave in the San Francisco district, Department of Cauca, Columbia. Only four other such helmets (in the possession of the King of Spain) are known. The helmets (572 and 576 gr. in weight) are of 18 to 19 carat gold plate. Both are artistically worked, one more than the other. On one is the upright figure of a woman. The grave was probably that of a chief of importance.

**Boas (F.)** Some problems in North American archaeology. (Amer. J. Archæol., Norwood, Mass., 1902, vi, 1-6.) The archeology of America (with the exception of parts of Mexico, Central America, and western South America) deals with "peoples unfamiliar with the art of writing, whose history is entirely unknown." Dr Boas calls attention briefly to the archeological problems of the Pacific coast, where there are "four fundamental types of culture,"—the Eskimo of the Arctic, the Indian of Alaska and British Columbia, the Columbia river, and the California. The diversity of physical types here is very ancient. The modification of Alaskan Eskimo culture by that of the Indians, the new-arrival character of the Tsimshians, etc., the Columbia river as route for eastern influences on the coast, northern coast tribes' influence upon the Salishan stock, the recent intrusive character of the Eskimo in Alaska, the curious distribution of pottery on the Asiatic and American shores of the North Pacific (suggesting an early connection between the peoples of these districts), etc., are briefly referred to. The investigation of the Alaskan area is "one of the important problems of American archeology." Archeology in America must be pursued hand in hand with ethnological and linguistic methods.

**Brant-Sero (J. O.)** Dekanawideh; the law-maker of the Caniengahakas. (Man, London, 1901, 166-170.) Brief account of the unwritten law and government of the Caniengahakas (better-known by the nick-name of Mohawks), as given to them by Dekanawideh, "probably ages before the era of Hiawatha," who founded the confederacy. Among the topics treated are: the evolution of the idea in the mind of Dekanawideh, with the principle of placing "the mothers of the nation" in supreme authority; female totemic councils; gentes; "owners of titles"; council-fires and mode of procedure thereat; hereditary system; ceremonies. The principal position in the council was occupied by the *turtle* ("the fountain of thought, goodness, and restricted authority"), while the *wolf* "occupied a position equivalent to that of the 'opposition' party." The *bear* was "speaker of the house" and record keeper. The Mohawks, the author tells us, are of all peoples in the world the most "indifferent to the perpetuation of their individual memories," and "no man or woman among them expects more glory than that which arises from a consciousness of having done a duty to the best of their individual ability." Mr Brant-Sero, who is a Canadian Mohawk, adds another to the suggested etymologies of the word *Iroquois*. This is *I-ihrongwe*, "I am the real man," from *I-ihrongwe*, "self," and *rongwe*, "man" in Mohawk. This is quite plausible—*I-ihrongwe* could easily become *Iroquois* (pronounced at first *Irōkwē*, afterward *Irōkwā*).

**Brown (C. E.)** Pierced tablets or gorgets in the W. H. Ellsworth collection at Milwaukee. (Wisc. Archeol., Milwaukee, 1902, I, 37-41.) Brief account, with plate (11 figs.) of 7 one-hole and 4 two-hole "gorgets," typical Wisconsin forms. The material is probably found in the state, although the opposite opinion has been commonly entertained.

**Dorsey (G. A.)** Hand or guessing game among the Wichitas. (Amer. Antq., Chicago, 1901, XXIII, 363-370.) Describes game as observed by author.—"played in a spirit entirely different from that ever seen by me before among the western tribes." The objects used (the counting sticks, in particular) were

## Dorsey—Continued.

also entirely different. Six sets of objects used and two drums are briefly described, with 3 text-figures. With the Wichitas the things of chief concern are the counting sticks, not the objects to be hidden, as is the case with most of the other plains tribes, quite unpretentious things being often used. The drums, which are painted symbolically, are employed also in war-dances. The participation of women in the religious elements of the game and the sedate and dignified character of the performance convinces the spectator that "a deep religious significance underlies at least one of the games of the American aborigines."

**Early Western History**—from documents never before published in English. (Out West, Los Angeles, Cal., 1902, XVI, 56-59, 293-296.) Critical translations of letters of Fray Juan Crespi, Fray Francisco Palou, and Miguel Costanso dated in 1772; and of the diary of Father Junipero Serra, March 28-June 30, 1769. These documents contain a few notes on the Indians of the country.

**Fewkes (J. W.)** Sky-god personations in Hopi worship. (J. Amer. Folk-Lore, Boston, 1902, XV, 14-32.) Treats, with 2 plates, of the dramatization of the return of the sun-god in the *Powamit* festival at Walpi in 1900, the actions of the man personating the sun-god, the departure of the clan-ancestors, the germ-god *Masau*, the *Pamuti* festival at Sichomovi, sun-god personations as masked dancers, the sky-god as a bird-man, the *Shalako*—representation of sun-gods, the winter-solstice dramatization of the advent and departure of the sun-god, the personation of a sun-god wielding lightning, idol of the sky-god with lightning symbols, etc. According to Dr Fewkes a composite picture of the various personations of the sky-god "reveals a being of bird and human form, bearing lightning and rain designs or symbols of the same import." This concept, the author "is tempted to regard as universal among races in the environment of agricultural culture." Dr Fewkes believes that "myth and ritual arose and developed simultaneously," and also that, "in early stages the existence of one implied that of the

other, but ritual, which among primitive people is made up largely of personations of supernaturals and dramatizations of their acts, has furnished much of the material from which complicated mythologies have developed."

**Frazer (J. G.)** Men's language and women's language. (Man, London, 1901, 154-155.) Brief note supplementary to author's paper in *Fortnightly Review* for January, 1900. Cites evidence from D'Orbigny concerning the Chiquito Indians.

**Gerend (A.)** Archeological features of Sheboygan county. I. The village sites. (Wisc. Archeol., Milwaukee, 1902, I, 13-21.) Treats, with 6 text-figures, of Sheboygan village and New Amsterdam sites (largely from personal observation), and the objects (flints, fragments of pottery, copper implements, etc., bone awls, harpoons, etc., human skeletons). According to the author, "the ancient village sites of Sheboygan county appear to form a part of an uninterrupted series of similar settlements each about a day's journey apart along the lake beaches." Grooved stone axes and celts are rare. Bone implements are not very common. The pottery found indicates great ability in workmanship. Some 25-50 skeletons have from time to time been found. At New Amsterdam, "the sands were in places strewn with the intermingled bones of men and beasts to such an extent that wagon-loads might have been removed without its making any great difference in the quantity." The pottery here is thicker, wider, and less artistic. The inhabitants of Sheboygan county at the coming of the whites were Potawatomis, Sauks, and Foxes.

**Hamilton (H. P.)** Copper implements. (Wisc. Archeol., Milwaukee, 1902, I, 7-11.) Brief account, with one page illustration, of copper implements, ornaments, and chips from ancient village sites. The fact that "many of the copper implements have the same amount of oxidation and also the same general appearance of those so-called pieces of float copper," leads the author to remark that "the time required for this corrosion must have been much the same to produce the same results, and it opens a startling line of conjecture."

**Hartman** (C. V.) *Arkeologiska undersökningar på Costa Ricas ostkust.* (Ymer, Stockholm, 1902, xxii, 19-56.) In this article, with 10 plates and 37 text-figures, the author describes his investigations on the east coast of Costa Rica, near Mercedes. The temple-mound and walls, graves (14 in 3 groups), a find in the wood near the temple-mound, a place for making idols, mortars, etc., at Mercedes, a group of graves at Williamsburg, and other remains at Siquirres, Sta Rosa, Guasimo, and Jimenez are discussed, the first and second with considerable detail and list of objects found. At the foot of the temple-mound and on the river bank at Williamsburg carved stone figures of men and animals were discovered, while at Mercedes there were uncovered a considerable number of basalt idols and fragments,—the place having evidently been a "factory" for such objects. At Williamsburg some rock-carvings were found. Many tripods and clay vessels of various sorts, some axes, and other objects in stone and clay were discovered. The ornamentation figured on pages 46-47 is of interest.

**Hawtrey** (S. C.) *The Lengua Indians of the Paraguayan Chaco.* (J. Anthr. Inst., Lond., 1901, xxxi, 280-299.) Treats, with 7 plates (figuring natives, houses, dress, pottery-making, games, dances, weapons, vessels and ornaments, musical instruments, etc.), of the location of the Lenguas, their physical type, clothing, personal ornaments, painting, tattooing, habitations, weaving, basket-work, string, leather, pottery, dyeing, fire-making, conservatism, writing, "cat's cradle," ornament, food, tobacco, religion, mythology, superstitions, magic and witchcraft, customs, government, music, language, history, archeology, hunting, training of animals, infanticide, burials, numerals and counting, games, feasts and dances, contact with civilized races. The paper is also accompanied by a sketch-map and 4 text-figures. The Lenguas are "a nomadic and peaceful tribe,"—by language seemingly cognate with the Tobas, Matacos, etc. The author remarks that "the facial type presents occasional similarity to the North American or even to the Mongolian type," but the "common type" given on plate xxxv is Amer-

ian enough. The neighbors of the Lenguas are the Suhin on the west and the Tóóthli on the southwest, the former more agricultural, the latter more warlike. The data here published were obtained during a residence of four years among the Lenguas. Tattooing with the Lenguas is confined to the face and is more common among women. Weaving is done by all the women; string from caraguata-fiber is made by both sexes. The Lenguas are very clever at cat's cradle. Clay pipes have been driven out since the entrance of the steel knife makes it more economical to have unbreakable ones of wood. The fire-stick is in use. The women still cut wool with knives. A sort of notched-stick "diary" is in vogue. Decorative art centers about pipes and "it is rare to find two pipes identically the same." Milk and mushroom are thought "unfit" for food. A marked fear of *kilyikhamá*, or spirits, prevails. They have many interesting mythological tales. Beetles, over whom the shamans exert great influence, figure much in the native superstitions and appear in the creation-legend. There is much etiquette in the reception of visitors, and the leave-taking reported on page 291 is worth noting. As to government, "the Lengua natives rule their lives almost entirely by public opinion." The chiefs are rather "fathers of the family." In general the Indians "are a reasoning and reasonable people, if treated as such." They are to us "decidedly unmusical." They still use the bow and arrow largely. Infanticide is still "quite common." The Lenguas can count up to 20, using fingers and toes. They have many games and dances,—one of the most characteristic is a sort of race-game with dice, called *hastáwa*. Tops and dolls are known. The missionaries among the Lenguas are exercising wise discretion in the matter of "reforming" the natives. According to Mr Hawtrey, though good results in the matter of morality, manners, etc., are perceptible, "it is too soon yet to comment definitely on the effect of civilization on the Lengua Indians." This is a valuable paper.

**Hearn** (L.) *The island and people of Martinique.* (Nat. Geogr. Mag., Wash., 1902, XIII, 214-216.) Treats of houses, dress, etc.

**Hill-Tout** (C.) Communal houses in British Columbia. (Amer. Antiq., Chicago, 1902, xxiv, 107.) Extract from *Rep. Brit. Assoc.*, 1900, on dwellings of the Sk'qōmīc.

— Curious and interesting marriage customs of some of the aboriginal tribes of British Columbia. (Ibid., 85-87.) Brief account of wooing among the Yale and Squomish Indians. In the customs of the latter, now obsolete, a four-days' fast of the lover occurs.

**James** (G. W.) A Saboba origin-myth. (J. Amer. Folk-Lore, Boston, 1902, xv, 36-39.) Told by the oldest male Saboba Indian of southern California, whose portrait is given. Relates how Uuyot, the chief, under the guidance of "Siwash," the god of earth, led the Sabobas over-sea to their home on the coast. Uuyot can still be seen through the waters of the Great Bear Valley lake, where he lies buried.

**Jenks** (A. E.) The bear-maiden. (Ibid., 33-35.) A tale of the Ojibwa of Wisconsin, with some post-Columbian additions. Taken down in 1899 from an old woman. It is a version of the struggle between the earth (old woman and two daughters) and certain forms of light (little bear-morning star, etc.).

**Keane** (A. H.) Native American culture: its independent evolution. (Intern. Mo., Burlington, Vt., 1902, v, 338-357.) Reviews recent works of Payne, Seler, Thomas, Tylor, Brinton, Powell, Maudslay, Nuttall, and Dellenbaugh and résumés the evidence for the independent development of Amerindian culture of all kinds. Keane believes that America was reached in the Stone age by at least two streams of migration (N. W. Europe, N. E. Asia), but the subsidence of the land-connections then existing left the "Indians" to pursue their way as "an ethnic island." A few primitive devices and ideas they probably brought with them, but "American culture, properly so-called, was locally evolved, and owed absolutely nothing to extraneous influence." Mr Keane seems too much inclined to believe that this view of the matter was developed by himself and others before it was current in America.

**Lawson** (P. V.) The great serpent mounds at Menasha. (Wisc. Archeol., Milwaukee, 1902, i, 35-36.) Brief description with plan. The mounds represent "two reptiles apparently rushing towards each other." One of them has never been disturbed.

**Logan** (Margaret A.) The American Cadmus. (Out West, Los Angeles, Cal., 1902, xvi, 173-176.) Brief account of Sequo-yah, the inventor of the Cherokee alphabet, and the origin of this system of writing. In the council hall at Tahlequah in the Indian Territory there is a marble bust of Sequo-yah and the botanical name *Sequoia gigantea* of the "redwoods" of California keeps his memory green. He is also remembered in the name of the *Sequoia League*, "to make better Indians," an account of which is given in *Out West*, pages 297-302.

**McGee** (W. J.) Germe d'industrie de la pierre en Amérique. (Bull. et Mém. Soc. d'Anthr. de Paris, 1902, 5<sup>e</sup> s., III, 82-88.) Treats of the Seri Indians of the Gulf of California as typical of the beginnings of lithoculture. Food, social organization, stone industry, weapons, mentality and physical characteristics, etc., are briefly described.

**Mills** (W. C.) Excavation of the Adena mound. (Rec. of Past, Washington, 1902, i, 131-149.) Detailed account, with 8 plates (28 figs.) and 5 text-figures, of the excavation in the summer of 1901 of the Adena mound near Chillicothe, Ohio, by the author, who is curator of the Ohio State Archeological and Historical Society. Five sections were made, and all changes in the structure of the mound were photographed. The mound seems to have been built at two different periods, and of the 34 skeletons found 21 belonged to the first and 13 to the second. The soil of the first period was nearly all dark-colored sand, that of the second lighter-colored sand mixed with earth. The first period represented the original mound about twenty feet high, the second the other six. In the first period the burials were made in timber graves, in the second no such graves occurred. Other minor differences were also present. With some of the skeletons no implements or ornaments were found. Copper bracelets and rings, beads (of shell and bone), pieces of

**Mills—Continued.**

coarse cloth gorgets, spearheads, flint-knives, bone awls, etc., are among the objects taken from the mound. Evidences of cremation occur, also burned mussel-shells and the bones of many animals. The tibiae and fibulae of one skeleton were painted red. Perhaps the most interesting object discovered at this mound was the effigy pipe figured on pages 147-148. These investigations are of special importance by reason of the care with which they were carried on.

**Morice (A. G.)** Carriers and Ainos at home. (Amer. Antiq., Chicago, 1902, xxiv, 88-93.) After discussing the etymology of the name "Carriers" (properly "packers"),—due to the custom of the widow "packing" about the charred bones of her late husband,—Father Morice compares the dwellings of the Carriers and the Ainos, their use of the dog, etc. The points of comparison are, however, of a general character. He holds that "in the cremation of the dog among the Carriers there was not the remotest idea of sacrifice." The treatment of dogs as if they were human beings has left its impress upon the language.

**Muskat (G.)** Ueber eine eigenartige Form des Sitzens bei den sogen. Azteken. (Verh. d. Berl. Ges. f. Anthr., 1902, 33-35.) Describes, with two text-figures, the peculiar fashion of sitting used by the so-called "Aztec dwarfs" (legs outward from knees at nearly right angles, soles, thigh, and backside on floor). This mode of sitting does not appear to be employed by the Aztecs or represented on their monuments, nor is it, so far as is known, in use by idiots. It resembles somewhat the *mimida rei* of Japanese children. The author asks for analogous facts.

**Peabody (C.)** Explorations in Mississippi. (Amer. J. Archeol., Norwood, Mass., 1902, vi, 28-29.) Brief account of the opening of two mounds in Coahoma county, and the remains found. The date is uncertain, for "while part of these mounds are almost necessarily post-Columbian, some time may have elapsed between the beginning and completion of the works." Other smaller mounds formerly surrounded these large ones.

**Peet (S. D.)** Human figures in American and Oriental art compared. (Amer. Antiq., Chicago, 1902, xxiv, 109-124.) General discussion, with 13 text-figures. The art of the Pueblos, the peoples of Mexico and Central America, the ancient Peruvians, etc., is briefly compared with that of Egypt, Mesopotamia, etc. The author considers that Egyptian civilization did not reach as far as America. Certain features of art "are as peculiar to Central America as are the passive features of Buddha to the Buddhist art, and as are the heavily-bearded figures to the Babylonian art, or the conventional figures to the Egyptian art."

**Porter (R. L.)** The Cutler mounds at Waukesha. (Wisc. Archeol., Milwaukee, 1902, I, 41-42.) Brief note on "three prehistoric mounds, one of them being the largest I know of in southern Wisconsin." Efforts are in progress to have the city acquire them.

**Purdy (C.)** Pomo Indian baskets. (Out West, Los Angeles, Cal., 1902, xvi, 9-19, 151-158, 262-273.) Second, third, and fourth sections of an interesting and well-illustrated account of the basketry of the Pomas of California. In basketry these Indians "found an outlet for the highest conceptions of art that their race was capable of," and when the first white contact took place, "they had reached a height in basketry which has never been equaled—not only by no other Indian tribe but by no other people of the world in any age." Among the topics treated are: basket materials and technique, weaves (6 are common, 4 soft, 2 hard) and varieties of baskets, designs and ornamentation, uses of baskets (from fish-carriers to cradles), etc. According to Mr Purdy, no other people but the Pomas adorn their baskets with feathers. By "Pomo" baskets are meant "the baskets of all the 30 or more tribes grouped by Mr Powers under that name." All the Indian words (names of baskets and materials, technical terms, etc.) are from the dialect of the Ballo Kai Pomo of Potter valley, Mendocino county.

**Raynaud (G.)** Note sur le déciphrement des inscriptions précolombiennes de l'Amérique centrale. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v<sup>e</sup> s., II, 589-592.) After many years of study,

**Raynaud—Continued.**

the author claims that he "possesses, with scientific and mathematic certainty, the key to the deciphering of the pre-Columbian inscriptions of Central America." He does not disclose his method but states that it belongs in a way with the decipherment of diplomatic and military cryptograms. After "oiling and opening certain locks" M. Raynaud promises translations of inscriptions and codices.

**Robinson** (Ednah) Chinese journalism in California. (Out West, Los Angeles, Cal., 1902, XVI, 33-42.) Illustrated general historical account. It requires, we are told, 11,000 spaces to contain a font of Chinese type and a Chinese printer can arrange 4000 characters a day. It takes eight men through a twelve-hour day to set the type for "a modest four-page daily."

**Seler** (E.) Ein anderes Quauhxicalli. (Ethnol. Notizbl., Berlin, 1901, III, Hft. 1, 135-139.) Brief account, with 5 text-figures, of a *quauhxicalli*, or blood-receiver in the Vienna Museum. This specimen differs from the one in Berlin, in having no crown of hearts above the eagle-feathers.

**Thompson** (A. T.) The stone graves of Tennessee. (Amer. Antq., Chicago, 1901, XXIII, 411-419.) Largely based on Jones, Thurston, and Putnam. The author details also his own recent examination of some of these remains near Nashville. A shell gorget found in one of the graves is figured on page 417.

**Vogt** (F.) Material zur Ethnographie und Sprache Guayaki-Indianer. (Ztschr. f. Ethnol., Berlin, 1902, XXXIV, 30-45.) General account, with 3 text-figures (men and children) and text-maps, of the Guayaki Indians of the Sierra de Villa Rica in Paraguay, their history, name and origin, weapons and implements, social life, religious ideas, industry, food, clothing, language (38-45). A vocabulary of de la Hitte's obtained in 1896-7 and one by the author taken down in 1901 are compared with the corresponding Guarani words, and a few observations on the language by Hr Koch are appended. The text of a brief war-song is given on page 43. Father Vogt considers that the number

of Guarani words in the Guayaki vocabulary suggests relationship with that stock, while Dr Koch thinks the two languages are most closely connected. Family, rather than tribe, is the social nucleus. Their fashion of sleeping is very peculiar. The Guayaki are savages in the etymological sense of the term.

**Wilcox** (W. D.) Recent explorations in the Canadian Rockies. (Nat. Geogr. Mag., Wash., 1902, XIII, 141-168, 185-199.) Contains (194-195) some notes on the Stony Indians.

**Wintemberg** (W. J.) Some ceremonial implements from western Ontario, Canada. (Rec. of Past, Washington, 1902, I, 150-156.) Brief descriptions, with 2 plates (23 figs.) of bird-amulets, bar-amulets, banner-stones, boat-shaped amulets, gorgets (tablets, pendants), etc., from various sections of western Ontario. In this region, the country of the "Neutral Indians," these objects are found in greatest abundance, and the author is inclined to attribute them to "an earlier and, possibly, non-Iroquoian race," since on the sites of the "Neutral" villages very few of them have been found. Mr Wintemberg notes the resemblance between these amulets and the ivory images of birds used by the Eskimo in playing certain games. The reviewer suggests that if the Eskimo preceded the Indians who made these "amulets," they may be copies of a later date and perhaps for another purpose of Eskimo game-figures. But their use is still unexplained.

**Woodhull** (A. A.) Eine untersuchung über den Inhalt eines Mound-Schädel. (Verh. d. Berl. Ges. f. Anthr., 1901, 527-533.) Describes, with 5 text-figures, what appears to be the remains of the brains of a mound-builder from the Scioto valley, Ohio. The results of examination, analyses, etc., are given and comparisons made with the remains in the skulls of three Peruvian mummies and Petrie's Naqada "brain."

**Zaborowski** (S.) Photographies d'Indiens Huichols et Coras. (Bull. et Mém. Soc. d'Anth. de Paris, 1901, ve s., II, 612-613.) Brief notice of photographs of Huichol and Cora Indians taken by M. Diguet.